

The Councils. **cillian.** They send afterwards a Letter from the Holy See address'd to *Profuturus*, and made two and twenty Canons concerning Discipline.

The first is, that the same way of singing the Martins and Vespers shall be every where observ'd, and that the private Customs of Monasteries shall not be mix'd with the Usage of the Church.

The second, that on solemn days the same Lessons shall be read.

The third, that the Bishops shall not salute the People after a different manner from the Priests, and that they shall only say, *The Lord be with you*; that the People shall answer, *And with your Spirit*: that this is the Practice of the whole East, which is of Apostolical Tradition.

The fourth, that in Divine Service that Order shall be observ'd which *Profuturus* has receiv'd from the Holy See.

The fifth, that the Usage of the Church of *Brama* shall be observ'd in the Ceremonies of Baptism.

The sixth, that the Bishops of the Province shall be rank'd according to their Antiquity.

The seventh, that the Revenues of the Church shall be divided into three Parts; that the first shall be for the Bishop, the second for the Clergy, and the third for maintaining the Church and the Light; that the Archpriest or Archdeacon shall give an account of this last to the Bishop.

The eighth forbids Bishops to ordain a Clergyman of another Bishop without his leave in writing.

The ninth ordains, that for the future Deacons shall wear their Stole upon their Shoulders, and not hide it under their Tunic, that they may be distinguish'd from Subdeacons.

The tenth forbids Readers, who are not ordain'd Subdeacons, to carry the holy Vessels.

The eleventh forbids them to sing in the Church

in a Secular Habit, and to suffer their Mustache's to grow.

The Councils. The twelfth declares, that they must not sing any Hymn in the Church but only the *Psalms*, and Passages of the Canonical Books of the Old and New Testament.

The thirteenth forbids Laymen to enter into the Sanctuary to receive the Communion.

The fourteenth, to remove all suspicion of being *Priscillianists*, ordains the Clergymen, who eat no meat, to taste of the Herbs which are boil'd with Meat.

The fifteenth is, that none shall communicate with a Clergyman excommunicated by his Bishop.

The sixteenth, that no Commemoration shall be made of those who lay violent Hands on themselves, and that their Corpse shall not be conducted to Burial with singing of *Psalms*: that the same shall be observ'd as to those who are condemn'd to death as Criminals.

The seventeenth, that no Commemoration shall be made, no *Psalms* shall be sung, for the Catechumens that die without Baptism.

The eighteenth, that none shall be interr'd in the Churches, but without them, and round about the Walls.

The nineteenth forbids Priests to bless the Chrism, or to consecrate the Altars.

The twentieth ordains that none shall be promoted to the Priesthood, who has not been at least one year a Reader.

The one and twentieth, that the Alms of the Faithful, and the Offerings for the Dead, shall be collected by a trusty Clergyman, who shall divide them equally amongst the Clergy once or twice a year.

The two and twentieth forbids to violate the ancient Canons, and those that are made in this Council.

The Council held at Santones.

Of Santones. **G**REGORY of Tours relates that *Leontius* Archbishop of *Bourdeaux*, held a Council at *Santones*, wherein he depos'd *Emerius*, who had taken an Order from King *Clodarius*, to get himself

ordain'd Bishop without the consent of the Metropolitan. *Heraclius* was made choice of to succeed him; but *Charibertus* maintain'd him who was ordain'd by his Father's order. This was done in 563.

The second Council of Lyons.

Of Lyons. **T**HIS Council was compos'd of the Archbishops of *Lyons* and *Vienna*, and twelve Bishops, and was held under the Sons of *Clodarius* in the year 567. It made six Canons.

By the first it is order'd, that the Differences of the Bishops of one Province shall be determin'd by the Judgment of the Metropolitan, and the Bishops of that Province; and that if the Bishops who are at odds be of different Provinces, then two Metropolitans shall accomodate the matter.

The second orders, that all the Donations made to Churches shall continue good, tho' they be not

drawn up with all the Formalities which the Laws require.

The third declares, that those who take or detain Freemen by force shall be excommunicated.

The fourth, that he who is excommunicated by his Bishop, shall not be receiv'd into Communion until he be absolv'd.

The fifth, that Bishops shall not take away from the Clergy the Revenues that are given them by their Predecessors.

The sixth, that Litanies shall be said in all the Churches and Parishes in the first Week of September, as before *Ascension-day*.

The second Council of Tours in the Year 567.

Of Tours. **T**HIS Council was not very numerous, for it consisted only of seven Bishops, and the Archbishops of *Tours* and *Roan*; but it made seven and twenty great Canons.

The first renew's the Order for holding Provincial Synods twice every year. It decrees Excommunication against those Bishops who shall not come to them when they shall be summon'd.

The second ordains Bishops, who are at difference, to determine them amicably by Judges which they shall choose.

These are the words of the third, *Ut Corpus Domini in Altari, non imaginario ordine, sed Crucis titulo componatur*. To this Canon different senses are given. That which seems to me most natural is, that the

Parcels of the Eucharist which are upon the Altar, shall not be rang'd according to the fancy of him that celebrates, but in the form of a Cross, as is to be seen in the ancient rangings of them. Some think that the Council ordains, that the Body of Christ shall not be plac'd upon the Altar in the rank of Images, but under the Cross. This sense does not appear to me so natural.

The fourth forbids Laymen to place themselves behind the Altar with the Clergy, while the Office is a reading; but allows them to enter into the Sanctuary, and even the Women to pray in private, and receive the Communion.

The fifth orders that every Parish shall maintain its own Poor.

The sixth, that no Letters of Recommendation shall be receiv'd, but from the Bishops.

The seventh, that the Bishop cannot depose an Abbot, nor an Archpriest, without an Assembly of Priests and Abbots.

The eighth, that a Bishop who shall receive into Communion a Clergyman excommunicated, when he was advertis'd of it, shall be excommunicated until the meeting of the Synod.

The ninth forbids to ordain a *Britain*, or a *Roman*, in *Britany*, without the consent of the Metropolitan.

The tenth renews the Prohibitions so often made to Clergymen of keeping strange Women in their Houses.

The eleventh ordains that the Bishops, who shall neglect to put this Canon in execution, shall be excommunicated until the meeting of the Synod.

The twelfth, that the Bishop shall live with his Wife as with his Sister, without giving any cause of Suspicion.

The thirteenth, that the Bishop who has no Wife, shall not suffer any Woman in his House.

The fourteenth forbids Priests and Monks to take any Person to bed with them. It orders that Monks shall not lie two or three in several Cells, but in one common Hall, where some shall watch while others take their rest.

The fifteenth is against Monks who go out of their Monastery to marry. 'Tis ordain'd that they shall be parted and put under Penance.

The sixteenth forbids to suffer Women to enter within the Precincts of Monasteries.

The seventeenth regulates the Fasts of Monks. They shall not fast after *Easter* till *Whitsunday*, except on the *Rogation-days*. They shall fast all the Week after *Whitsunday*. From that time till the first of *August* they shall fast three times a Week. In this Month they shall not fast, because the Office of Saints is said every day. In the Months of *September*, *October*, and *November* they shall fast three times every Week. In the Month of *December* they shall fast every day till *Christmas*. After *Christmas* until *Epiphany* they shall not fast, because of the great number of Festivals, except the three first days of *January*, on which Litanies shall be read for abolishing the Superstitions which the Pagans us'd on these days. After *Epiphany* until *Lent* they shall fast three times a Week.

The eighteenth regulates the Divine Service after the following manner. On Festival days six Antiphones shall be said at Mattins, with two Psalms to

every one of them, i. e. twelve Psalms. In the Month of *August* the Prayers of the Morning shall be us'd; *manications*, because this Month is full of Festivals and Offices of Saints. In the Month of *September* seven Antiphones shall be said, and two Psalms to each of them. In the Month of *October* eight Antiphones and three Psalms to each. In the Month of *November* nine Antiphones, and three Psalms to each. In the Month of *December* ten Antiphones, and three Psalms to each, i. e. thirty Psalms. In the Month of *January*, *February*, and until *Easter*, they shall do as well as they can, but no fewer than twelve Psalms shall be said at least: For if six be said at the sixth hour, and twelve at the Vespers, no less ought to be said at Mattins. If any fail to say this number of Psalms at Mattins, he shall fast till night with Bread and Water.

The nineteenth contains the Canons for hindring the Clergy who are oblig'd to Celibacy, from lying with their Wives.

The twentieth renews the Penalties appointed by the Canons against those who take away by force or marry Virgins consecrated to God, or who consent to these Marriages.

The one and twentieth renews the Canons concerning the Degrees of Consanguinity within which it is not lawful to marry.

The two and twentieth is made against the Superstition of those who honour the Calends of *January*, against those who offer Meat to the Dead on the day of the Feast of *St. Peter*, and against all those who observe the Rites and Customs of the Pagans.

The three and twentieth declares, that altho' we commonly use in the Service the Hymns of *St. Ambrose*, yet we may also repeat the Hymns of those Authors that are known.

The four and five and twentieth contain many Imprecations against those who take or detain the Possessions of the Church.

The six and twentieth ordains, that the Judges and great Lords shall be excommunicated who oppress the Poor.

The seven and twentieth forbids to take any thing for Ordinations.

The Bishops of the Province of *Tours* wrote a Letter to the People of this Province, wherein they exhort them to avoid the Miseries wherewith they are threatned, to delay their Marriages, to give the tenth of their Goods in Alms, after the Example of *Abraham*, and also to set at liberty the tenth part of their Slaves, to pardon one another, and not to suffer any longer Incestuous Marriages.

The second Council of Bracara in 572.

Martin Bishop of Bracara presidèd in this Council, which was compos'd of twelve Bishops of the Provinces of *Gallicia* and *Luca*. After the reading of the Canons of the preceding Council of Bracara, and the Epistle of *St. Peter*, they made ten Canons.

By the first they ordain, that the Bishops make their Visitation, examine the Clergy about the manner wherein they administer Baptism, and perform Divine Service, and that they admonish them to use Exorcisms to the Catechumens for the space of twenty days before their Baptism, and to explain the Creed during that time.

By the second the Bishop is forbidden to demand any more than two shillings for his Synodals, and not to exact the third part of the Offerings, which are design'd for the Lights of the Church.

By the third 'tis forbidden to take any thing for Ordinations.

By the fourth, to take more than three shillings for the price of Chrism.

By the fifth, the Bishops who are invited to consecrate a Church, are forbidden to exact any Present

for the Consecration; but they are permitted to receive what shall be presented to them. At the same time the Bishops are admonished not to consecrate a Church, unless there be a sufficient foundation for the maintenance of a Light and of the Ministers.

By the sixth, it is forbidden to suffer any Person to found a Church, upon this Condition, that he shall share the Offerings with those that serve in it.

By the seventh, it is forbidden to exact any thing for the Baptism of Infants, though they are allow'd to receive what is freely offer'd.

The eighth declares, that he who shall accuse any of the Clergy of the Crime of Fornication, and cannot prove it, shall be punish'd with Excommunication.

The ninth, that the Metropolitan shall give notice of *Easter-day* to the Bishops of the Province, and that the Bishops and the Clergy having it signified to them, shall publish it to the People towards *Christmas* after the Gospel, that they may know when *Lent* will begin: that three days before, Litanies or publick Prayers shall be said; and that on the third day after *Mass*, which shall be said three hours after Noon,

The People shall be enjoyn'd to observe *Lent*, and to bring, twenty days before *Easter*, the Children that are to be baptiz'd, that they may be exorcis'd.

The last forbids an Abuse which begun to take footing, of saying the *Mass* of the Dead after drinking of Wine.

The Councils.

Of Paris. **T**HIS Council was assembled under King *Gontanus*, in the year 573, and consisted of nine and twenty Bishops of his Kingdom. *Pappolus* Bishop of *Chartres*, brought his Complaints to it, that *Egidius* Archbishop of *Rheimes* had ordain'd a Bishop at *Castrodunum*, which depended upon the Diocese of *Chartres*, and was neither of the Diocese nor Province of *Rheimes*. This Council wrote to the

Archbishop of *Rheimes*, that his Undertaking was not Canonical, and declar'd to him, that if the Priest *Promotus*, whom he had ordain'd, should ever concern himself to do any Episcopal Office in that Church, he should be excommunicated. They wrote also a Letter to *Sigebert* against this Enterprize. These Monuments are related in the fifth Tome of the Councils, p. 918. and the following.

Of Paris.

The fifth Council of Paris.

Of Paris. **W**E have nothing now left of this Council; only *Gregory of Tours* remarks, that in the second year of the Reign of *Childebert*, and the sixteenth of *Chilperic*, which was the 577 of Jesus Christ, many Bishops assembled at *Paris* about the Affair of *Prætextatus*, whom *Chilperic* would have

them to condemn, because he had married his Son *Meroveus* to Queen *Brunechildis*. These Bishops instead of condemning him, interceded for him: But at last *Chilperic* forc'd him to confess that he was guilty of Treason, and banish'd him. This Story may be read at length in *Gregory of Tours*, Hist. B. 5. c. 19.

Of Paris.

The Synod of Antisiodorum.

Of Antisiodorum. **T**HIS was not a Council of Bishops, but only a Synodical Assembly of Abbots and Priests of the Diocese of *Tours*, held in the year 578, by *Aunacarius* Bishop of *Tours*.

The sixteenth to yoke Oxen, or to do any other such works on *Sunday*.

Of Antisiodorum.

The five and forty Constitutions which were made in it, are sign'd by the Bishop, the seven Abbots, the four and thirty Priests, and three Deacons.

The seventeenth forbids to receive the Offerings of those who have procur'd their own death, howsoever they have done it.

Of Antisiodorum.

In the first, it is forbidden to play at *Pagan* Sports with the * Hart or Heifer, or to give New-years-gifts, after the manner of *Pagans*, on the first day of *January*.

The eighteenth forbids to baptize even Children, except at *Easter*, unless in a case of urgent Necessity.

Of Antisiodorum.

** The words of the Canon are [Vaccula aut Cervulo facere vel sirenas dia- bolicas ob- servare.]* In the second, Priests are enjoyn'd to send Clergy to the Episcopal City to know when *Lent* begins, and to give notice to the People of the day of *Epi- phany*.

The nineteenth forbids Priests and Deacons to say, or serve, or assist at Mass, after they have eaten.

Of Antisiodorum.

By the third, it is forbidden to cause Divine Service to be said in private Houses, and to perform Vows by Trees or Fountains, and to suffer any Statues or Figures of Men.

The twentieth ordains, that Priests, Deacons, or Subdeacons, who shall have Children, or commit Adultery, shall be depos'd.

Of Antisiodorum.

By the fourth, it is forbidden to use Inchantments, and any ways of foretelling things to come.

The one and twentieth forbids them to lye in the same Bed with their Wives.

Of Antisiodorum.

The fifth forbids the Debauchery of the Vigils of *St. Martin*.

The two and twentieth forbids their Widows to marry again.

Of Antisiodorum.

The sixth ordains the Priests to go fetch holy Chrism about the middle of *Lent*; and if he be hindered by sickness, to send thither another Person, and to carry it in a Vessel appointed for that use, cover'd with a Linen Cloth, with the same respect that is given to Reliques.

The three and twentieth condemns a Monk who hath committed Adultery, or any other Crime, to be shut up in another Monastery, if his Abbot has not punish'd him.

Of Antisiodorum.

The seventh orders, that the Priests shall meet at the City to hold there the Synod in the Month of *May*, and the Abbots on the first of *November*.

The four and twentieth declares, that it is not lawful for an Abbot or a Monk to marry.

Of Antisiodorum.

The eighth forbids to offer in the Chalice any thing but Wine mingled with Water.

The five and twentieth forbids them to be Godfathers.

Of Antisiodorum.

The ninth forbids to make Choirs of Singing-women in the Church, and to make Feasts there.

The six and twentieth condemns an Abbot who suffers Women to enter into his Monastery, to be three Months shut up in another, and to live there upon Bread and Water.

Of Antisiodorum.

The tenth declares, that it is not lawful to say two Masses upon the same Altar in the same day.

The following Constitutions forbid Marriages with Step-mothers, Daughters-in-law, Sisters-in-law, Cousin-Germans, Aunts, and other Women.

Of Antisiodorum.

The eleventh, that it is not lawful to end the Fast of the Vigils of *Easter* before two hours within night, because it is not lawful to drink or eat on that day after midnight. The same Rule is to be observ'd as to the Vigils of *Christmas* and other great Festivals.

The three and four and thirtieth forbid Priests and Deacons to be present at the place where any are put to the Torture, or to assist in a Judgment of Life and Death.

Of Antisiodorum.

By the twelfth, it is forbidden to give the Eucharist, or the Kiss of Peace to the Dead, and to wrap up their Bodies in Altar-cloths or Veils.

The five and thirtieth forbids them to cite another Clergyman before a Secular Judge.

Of Antisiodorum.

The thirteenth forbids the Deacons to cover their Shoulders with the Veil or Altar-cloth.

The six and seven and thirtieth forbid Women to receive the Eucharist with the naked Hand, or to touch the Linen-Cloth which covers the Body of our Lord.

Of Antisiodorum.

The fourteenth forbids to inter any in the Fonts.

The eight and nine and thirtieth forbid to communicate or to eat with an excommunicated Person.

Of Antisiodorum.

The fifteenth to inter one dead Body upon another.

The fortieth forbids Priests to sing or dance at Festivals.

Of Antisiodorum.

The one and fortieth forbids Clergymen to prosecute any Person at Law, and orders them to ease themselves from this care by employing Secular Persons.

Of Antisiodorum.

The two and fortieth orders Women to have the *Dominical* for receiving the Communion. Some have thought

of Antisiodorum.

The Councils. thought that this is the Linen upon which they receive the Body of Jesus Christ, being forbidden to receive it with their naked hand, as was declar'd in Constitution 36. Others think that it is a kind of Veil which covers their head. Whatsoever this be, the Synod declares, that if they have it not, they shall wait till another Sunday to receive the Communion.

The three and fortieth excommunicates for a year

the Judges, or other Secular Persons, who shall throw any Reproach upon a Clergy-man.

The Councils.

The four and fortieth ordains, that the Seculars, who would not receive the Admonitions of their Arch-Priests, shall be excommunicated until they yield to the Advice which shall be given them, and pay the Fine which the Prince shall order.

The five and fortieth is against those who shall not observe these Canons.

The first Council of Mascon in the Year, 581.

of Mascon. **I** Say nothing here of some Councils of France, held about private Affairs, which made no Canons, whose History may be seen in *Gregory of Tours*, because I would not insist upon any but those, whereof some Monuments are still remaining. Those of *Mascon* are of this number, whereof the first was held in the Month of November in the Year 581.

The Archbishops of *Lyons*, of *Vienna*, of *Sens* and *Bourges*, were present there, with seventeen other Bishops of *France*. They made nineteen Canons.

The first renews the Prohibition so often made to Clergy-men, of keeping strange Women in their Houses.

The second forbids Clergy-men and Seculars to have familiarity with Nuns, and to enter into, or dwell in the House with them, unless there be an evident necessity.

The third declares, that no Women ought to enter into the Chamber of a Bishop, but in the presence of two Priests, or two Deacons.

The fourth is against those who detain the Goods given to the Church by the last Will.

The fifth forbids Clergy-men to habit themselves like Seculars.

The sixth declares, that the Archbishops shall not say Mass without the *Pallium*.

The seventh, that the Judge cannot put a Clergy-man in Prison, except for a Criminal Cause.

The eighth forbids Clergy-men to cite their Brethren before Secular Judges.

The ninth ordains, that none shall fast from St. *Martin's* day to *Christmas* but three times a week, *viz.* on *Monday*, *Wednesday*, and *Friday*; and that on these days the Canons shall be read.

The tenth, that Clergy-men shall celebrate the Festivals with their Bishops.

of Mascon. The eleventh ordains, that Clergy-men who are oblig'd to Celibacy, shall be depos'd if they violate the Obligation.

The twelfth, that Virgins consecrated to God, who marry, shall be excommunicated, both they and their Husbands, until death: that if they part they shall continue under Penance as long as the Bishop shall think fit.

The thirteenth ordains, that Jews shall not be Judges of Christians, nor Receivers of Taxes.

The fourteenth forbids them, according to the Edict of *Childebert*, to appear in publick from *Holy Thursday* till *Easter-day*.

The fifteenth forbids Christians to eat with Jews.

The sixteenth declares, that all Christian Slaves who serve Jews, may redeem themselves for a price fix'd by the Canon, and that their Masters cannot refuse to set them at liberty, if they pay them the Sum.

The seventeenth, that those who cause any to give a false Testimony, and to swear falsely against others, shall be excommunicated till death; and those who commit these Crimes shall be declar'd infamous, and unworthy to be believ'd in any Testimony.

The eighteenth ordains, that those who accuse the Innocent to their Prince, shall be depos'd if they be Clergy-men, or excommunicated if they be Lay-men, until they have done Penance.

The nineteenth concerns a Nun who would give her Patrimony that she might come out of her Monastery, or at least that she might live more freely: She is declared to be excommunicated, and all those who shall make the like Donations, as well as those who accept them upon that condition.

The third Council of Lyons.

of Lyons. **T**he Archbishop of *Lyons*, and seven other Prelates of *France*, were present at this Council, together with some Deputies, in the Year 583, in the Month of *May*: they made six Canons.

By the first, Clergy-men are forbidden to keep in their Houses strange Women, and those who are oblig'd to Celibacy are forbidden to have any familiarity with their Wives.

The second ordains, that care shall be taken to signify in the Letters which are granted to recommend Captives, the day of their date, the Price which is agreed upon, the Necessity of the Captives,

and that care shall be taken to authorize them by Subscriptions which cannot be suspected.

of Lyons. The third decrees Excommunication against the Nuns who go out of their Monastery.

The fourth renews the Canons against forbidden Marriages.

The fifth forbids Bishops to celebrate the Feasts of *Easter* and *Christmas* any where but in their own Church.

The sixth ordains Bishops to take care of the Lepers of their Diocese, and to give them something to clothe and maintain them, that they may not run from City to City.

Valentia held in 583.

of Valentia. **T**his Council, consisting of seventeen Bishops, made an Act to confirm the Donations made by King *Gontranus*, and by the Queen *Au-*

The second Council of Mascon held in 585.

of Mascon. **T**his Council was very numerous, six Archbishops, and seven and thirty Bishops were present at it in person, together with twenty Deputies from other Bishops, and three Bishops who had no See. They made twenty Canons.

The first is an Exhortation to the People for the holy Celebration of *Sunday*. *Let no Person*, say they, *Mascon.* *prosecute any Suit of Law on this day*, *let none follow* *their own business*, *let none yoke Oxen*; *but let all the*

World

The Councils. *World apply themselves to sing the Praises of God : Let those who are near the Churches run thither to shed Tears there ; let your eyes and your hands be lifted up to the Lord, &c.* Afterwards they decree Penalties against those who break the *Sunday*, according to the state and condition of the Persons. If he be an Advocate, they order that he shall be driven from the Bar ; if he be a Peasant or a Slave, that he receive some blows with a stick ; if he be a Monk, that he be excommunicated for six Months. Lastly, they exhort Christians to spend even the night of *Sunday* in Prayers.

In the second it is ordain'd, that the *Feast of Easter* shall be solemniz'd, and that all shall refrain from servile Works for the space of six days.

The third Canon is for hindring the Custom, which begun to grow common, of baptizing on all the days of the Martyrs Festivals. They ordain that Children shall be kept till *Easter*, and that they shall be brought to Church during *Lent*, that having received *Imposition of Hands*, and afterwards being anointed with the *Holy Oyl*, they may be regenerated at *Easter* with the *holy Baptism*.

In the fourth it is ordain'd, that Men and Women shall offer every *Sunday* Bread and Wine at the Altar.

The fifth declares, that the Divine Laws have granted to Priests and Ministers the tenth of their Possessions ; that the Christians have a long time observ'd these Laws, but that of late for some time they have not been observ'd : which oblig'd them to ordain that the Faithful revive this ancient Custom, and give the tenth to the Ministers of the Altar, which shall be employ'd either for relieving the Poor, or for redeeming Captives.

The sixth forbids Priests to celebrate Mass after they have eat and drunk : it ordains also that the remainder of the *Eucharist* shall be eaten up on *Wednesday* and *Friday* after Mass by Children.

In the seventh, it is ordain'd upon the Remonstrance of *Prætextatus* and *Papoulus*, that the Bishops shall take the Slaves who are set at liberty into their protection, and that they shall be Judges of the Differences which shall arise upon this occasion.

The Councils. The eighth ordains, that those who fly to Churches, shall not be taken thence by force ; but if the Bishop finds them guilty, he shall give leave to take them away without violating the holiness of the Church.

In the ninth they declare, that it is not lawful for any Judge to take cognizance of the Causes of a Bishop, and that they ought to be carried to the Metropolitan.

The tenth forbids to accuse Priests, Deacons, or Sub-deacons, before other Judges than Bishops.

The eleventh recommends Hospitality to Bishops.

The twelfth does not allow a Judge to proceed against Widows and Orphans, unless they advertise the Bishop.

The thirteenth forbids Bishops to keep Birds and Dogs for Game.

The fourteenth is against those who desire of Princes the Possessions of others, that they may invade them without Forms of Law.

The fifteenth ordains Lay-men to shew respect to Clergy-men, and to salute them if they meet them on Horseback in the way, to light off their Horse and salute them if they meet them on foot.

The sixteenth forbids the Widows of Sub-deacons, Exorcists, and Acolyths to marry again.

The seventeenth forbids to inter the Dead upon Bodies that are half rotten.

The eighteenth threatens those who contract unlawful Marriages.

The nineteenth forbids Clergy-men to be present at the Executions of Criminals.

The twentieth ordains the Celebration of a *Synod* every three years, which shall be appointed by the Bishop of *Lyons* and the King in a convenient place.

After this Council the King *Gontranus* made an Edict, wherein he ordains the Celebration of *Sunday*, exhorts the Bishops and Clergy to do their duty, and to lead an exemplary Life, advertises the Judges to punish severely the Breakers of these Laws, and particularly the Ecclesiasticks, who are oblig'd to live regularly.

The third Council of Toledo.

The Councils. *T*he King *Reccaredus* order'd the Bishops of *Spain* to meet at *Toledo* in the beginning of the Month of *May*, in the Year 589, to restore the Catholick Faith and Discipline. After he had made a short Harangue to them, he caus'd to be read the Confession of Faith, the Creeds of the Councils of *Nice* and *Constantinople*, the Decision of Faith made by the Council of *Chalcedon*, sign'd by himself and the Queen. There were also read the Declarations of the Bishops and Priests of the Nation of the *Goths*, which contain'd the Condemnation of the Errors of the *Arians*, and the Approbation of the Creeds of the Councils of *Nice* and *Constantinople*, and the Decree of the Council of *Chalcedon*.

After they had thus re-establish'd the Faith, the Council renewed the ancient Discipline, restor'd the ancient Canons and the Synodical Letters of Popes in their vigor, and forbad to promote those who are excluded by the Canons to holy Orders. This is contain'd in the first Canon of this Council.

The second ordains, that the Creed of *Constantinople* shall be repeated in all the Churches of *Spain*.

The third forbids Bishops to alienate the Possessions of their Churches, yet it leaves to Monasteries and Churches what had been given to them, and permits them also to provide for the Necessities of Strangers and the Poor.

The fourth permits the Bishop to erect a Parish in a Monastery.

The fifth renewes the Law of Celibacy for Priests and Deacons.

The sixth is in favour of Slaves set at liberty.

The seventh ordains Bishops to cause to be read the Holy Scripture at their Table.

The Councils. The eighth forbids, with the consent of King *Reccaredus*, to demand any Persons belonging to the * *Familia fisci*, that were given to the Church.

The ninth ordains that the Churches of the *Arians* shall belong to the Bishop in whose Territory they are situate.

The tenth leaves Widows and Maids at liberty to marry or keep Celibacy, and excommunicates those who shall hinder them from observing their Vow of Chastity.

The eleventh Canon is against an Abuse which begun to spread in *Spain* concerning Penance. The Christians desir'd to be reconcil'd every time, and as often as they sinn'd. The Council renewes the ancient Discipline about Penance, and ordains that Penances shall be impos'd according to the ancient Canons, that the Penitent shall be excluded Communion, and receive oftentimes *Imposition of Hands*. That he shall not be restor'd to Communion until the time of making Satisfaction be expir'd. And lastly, that those who relapse shall be sentenc'd according to the severity of the ancient Canons.

The twelfth ordains, that the Priest shall grant no Penance until he has cut off his Hair who desires it, if he be a Man ; or if it be a Woman, till she has chang'd her Habit.

The thirteenth forbids Clergy-men to drag their * *Servi fiscali*, were such Brethren before Civil Magistrates.

The fourteenth forbids Jews to have Wives or Slaves as Concubines that are Christians, and to keep Slaves that are Christians.

The fifteenth ordains, that if the Emperor's * Slaves shall cause Churches to be built and endow'd, of the personal estate of the Emperor, *Id.* the *vid.*

The Councils. the Bishop shall endeavour to get this Donation confirm'd by his Authority.

The sixteenth enjoyns Judges to hinder Idolatrous Practices.

The seventeenth is against the Fathers or Mothers who put their Children to death.

The eighteenth ordains, that every year a Council of the Province shall be held, and that the Receivers of the Treasury shall be oblig'd to be present there; that so the Bishops may examine whether they burden the People too much.

The nineteenth forbids to build a Church, and to keep in their own hands the management of the Possessions given to it.

The twentieth forbids Bishops to domineer and and tyrannize over the Clergy and Priests of their Dioceſes.

The one and twentieth is against Judges and Receivers who burden the Slaves of the Church.

The two and twentieth forbids to recite any thing but the *Psalms* at the Funerals of Christians.

The three and twentieth forbids profane Dances and Songs which are us'd on Festival days.

These Canons are confirm'd by the King's Edict, and sign'd by fifty two Bishops, and the Deputies of five more.

The Councils.

of Narbo. **R**ecaredus did also call this Council, which was compos'd of seven or eight Bishops, who made fifteen Canons.

The first forbids Clergy-men to wear Clothes of Purple.

The second ordains, that *Gloria Patri* shall be said at the end of every *Psalm*; and also that the long *Psalms* shall be divided into different parts.

The third forbids Ecclesiasticks to stand still in publick places.

The fourth forbids any to employ themselves in servile Works on *Sunday*.

The fifth ordains, that Clergy-men shall keep no Cabals, and that Inferiors shall submit to their Superiors.

The sixth, that Clergy-men who are shut up in Monasteries for their Faults, shall be treated by the Abbot as the Bishop shall order.

The seventh, that Clergy-men who shall be convicted of acting against the Interest of the Church, shall be depos'd.

The eighth, that those who have any ways defrauded the Church, shall be put under Penance for the space of two years.

The ninth, that Jews shall not be permitted to sing at the burying of the dead.

The tenth, that Clergy-men shall obey their Bishop, and serve the Church to which he sends them, under pain of being depriv'd of the Revenues and Communion for one year.

The eleventh, that it is not lawful to ordain an ignorant Priest or Deacon.

The twelfth, that Sub-Deacons, Porters, and the other Clergy shall discharge their Offices; and if they neglect, the Sub-deacons shall be depriv'd of their Salary, and the others punish'd with whipping.

The thirteenth, that those who keep in their Houses Diviners, shall be excommunicated, and fin'd; and that the Diviners themselves shall be sold after they have been publickly whipped.

The fourteenth forbids to keep *Thursday* as *Holiday*.

The first Council of Sevil in 590.

of Sevil. **T**his Council was held at *Sevil* in the fifth year of the Reign of *Reccaredus*. *Leander* Bishop of this Metropolis presidèd in it, and seven of his Suffragans were present at it.

There is nothing peculiar to this Council now remaining, but a Letter to *Pegasus* Bishop of *Astigis*, who could not be present at the Council, probably because he was weak; for neither could he be present at the third Council of *Toledo*.

The Bishops being assembled on the fourth day of *November*, in the principal Church of the City of *Sevil*, the Deacons of *Pegasus* presented to them a Memorial, which contain'd the Names of the Slaves of the Church, which his Predecessor *Gaudentius* had pretended to set at liberty, or to give to some of his Kinsfolk. The Bishops having consulted upon this occasion, how they are to be dispos'd of by the Canons, found it thus, that when a Bishop leaves the Possessions which he had in his own Name, to others than his Children or Grand-Children, rather than give them to the Church, no regard ought to be had to the Donations or Sales which he made of the Church's Possessions. From this Principle founded upon the sixth Canon of the Council of *Agda*, they conclude, that if the Church of *Pegasus* posseſſ'd nothing of the Goods or Lands left by *Gaudentius*, the Slaves ought not to be set at liberty, as he order'd; but if the Church posseſſ'd the Means of *Gaudentius*, they ought to enjoy the liberty which he had granted them. Yet not to use the utmost rigor, they are content, that in case the Bishop left nothing to the Church, to recompence the loss of these Slaves, they should notwithstanding be enfranchiz'd, on condition that they shall continue in the Service of the Church, and in dependence upon it, and that

they shall be disabled to give their wages, i. e. what they can earn, to others than their Children, who shall continue also, they and their Post-*terity*, in the same dependence upon the Church; so that the Goods of those who shall die without Heirs, shall return to the Church. And as to the Slaves which this Bishop left as a Legacy to his Kinsfolk, 'tis ordain'd that the Church shall take them again, if he has not otherwise made Compensation to it for this losſ. This Canon extends to all the Slaves of the Province of *Bætica*, which are taken away from the Church to which they belong by a like Grant. For it says, that it is against Equity and Religion, that he who lives at the Expence of the Church, and gives nothing to it of his own, shall deprive it of those Gifts that are made by others. The Bishops of this Council advertise also the Bishop of *Astigis*, that they have thought it convenient for putting in Execution the Canon against Clergy-men, who keep strange Women, or Female Slaves in their Houses, which was renew'd a little while ago by the third Council of *Toledo*, to ordain, that if the Priests, Deacons, or other Clergy-men, do not obey the Declaration of their Bishops, the Judges of the Places may take these Women, with the leave and consent of the Bishop, on condition that they never restore them to the Clergy-men, under pain of Excommunication. As to the Women, they order, that they shall be given to serve Nunneries.

It may be that this Council made other Canons besides those which it sent to this Bishop; and indeed *Burchardus*, and *Ibo* of *Chartres*, relate many more under the Name of the Council of *Sevil*; but their Citations are so full of Faults, that we cannot trust to their Report.

The Council in Arvernia.

Gregory of Tours in the eighth Chapter of the tenth Book of his History, makes mention of an Assembly of Bishops held in the fifteenth year of the Reign of Childebert, and the sixth of Clotharius, held, I say, in the Confines of Arvernia, of Gabali, and Rutenium, against Tetradias the Wife of Eulalius, Countess of Arvernia. This Woman finding her self abus'd by her Husband, who was a debauch'd Man, retir'd by the advice of *Virus* her Husband's Nephew, with her eldest Son to *Desiderius* General of the Army of King Chilperic, and hindred almost all the Efforts of *Eulalius*. This Retreat cost *Virus* his Life, who was kill'd by *Eulalius*. The Wife of *Desiderius* dying, he made no Scruple to

marry *Tetradias* while her Husband was alive, who for his part ravish'd a Nun. After the death of *Desiderius*, *Eulalius* being more concern'd for the los of his Means than his Wife, demanded Restitution to be made of what she had carried away. This Assembly of Bishops order'd, that they should be restored fourfold; and that the Children which she had by *Desiderius* should be declar'd Bastards and Adulterous. She was permitted also to return to Arvernia, after she should make Satisfaction, and to re-enter upon the peaceable possession of the Inheritance of her Father. This Woman was gently treated, and a Canon of this Nature may rather pass for an Accommodation than an Ecclesiastical Decision.

The Council of Poitiers.

His Council was assembled for reforming the Disorders of a Monastery of Nuns in this City. This Monastery was founded by *Radegonda*, and was at first in Subjection to the Bishop of the place: But under the Reign of *Sigebert*, *Radegonda* having brought from the East some Wood of the Holy Crois, and other Reliques, to put them into her Monastery, she pray'd *Marovæus*, then Bishop of *Poitiers*, that he would be present at this Festival; but this Bishop went into the Country, because he would not be present at this Ceremony. *Radegonda* pray'd King *Sigebert* to allow her a Bishop for placing these Reliques in her Monastery. *Euphronus* Bishop of *Tours* did it with great Solemnity. Although *Radegonda* had reason to be displeas'd with the Bishop of *Poitiers*, yet she did all that lay in her power to be reconcil'd to him; but not being able to compas her design, she fetch'd from *Arles* the Rule of St. *Cæsarius*, and put her Monastery under the Protection of the King, because the Bishop would not take care of it. After the death of *Radegonda*, the Abbess call'd *Leubovera*, pray'd also the Bishop to take it into his Protection. At first he refus'd it, but afterwards accepted of it, and took also Letters from King *Chilperic*, which import that this Monastery should be subject to him, as the other Churches of his Diocese were.

There were in this Monastery two King's Daughters, *Clotilda* the Daughter of *Charibert*, and *Basina* the Daughter of *Chilperic*, who had embrac'd a Religious Life under St. *Radegonda*. After her death, these two Daughters had not Humility enough to obey an Abbess, who in the Opinion of the World was not equal in quality, despising the Remonstrances of their Bishop, whom they suspected, broke the Gates, burst in pieces the Bolts of their Monastery, and went out with forty Nuns, under pretence that the Abbess had abus'd them. *Clotilda* went in the first place to *Gregory of Tours*, who advis'd her to return, and offer'd also to go with her, and to find out a way, with *Marovæus*'s assistance, to reduce their Abbess to reason. She would not follow his advice, and went to Court to wait upon King *Gontranus*. In the mean time the Nuns that went with her out of the Monastery, led a most licentious Life. Some time after *Clotilda* and *Basina* return'd to *Poitiers*, they plac'd themselves in the Church of St. *Hilary*, with some wretched Ruffians, and said that they would never return to their Monastery till their Abbess were turn'd out. One of the Nuns, who continued in the Monastery, being as corrupt as the rest, feigning that she would be shut up in a private Cell, fled out at a Window, and came to them to be a Witness against the Abbess. The Bishop of the place finding himself not strong enough to put a stop to this Disorder, summon'd *Gondegisilius* Bishop of *Bordeaux*, *Nicasius* of *Angouleme*, and *Saffarius* of *Petrocera*. These Bishops came with the Clergy to the

Church of St. *Hilary*, and threaten'd these Nuns to excommunicate them; but they were receiv'd with blows of a stick, push'd back, affronted and beaten; so that they were forc'd to retire, having excommunicated the Nuns. They wrote to the Bishops of the Kingdom of *Gontranus*, who approv'd their Proceedings in their Answer, and summon'd them to be present with them at a Synod which should be held at the beginning of *November*. In the mean time these Nuns continued to commit all sorts of Outrages and Disorders, so that *Childebert* was forc'd to send an Officer, call'd *Macon*, to hinder them. *Marovæus* being afraid of himself, sollicited *Gondegisilius*, and the other Bishops, to remove the Excommunication; but they would do nothing in it. The King *Childebert* sent a Priest to settle this Affair, but he could not do it. This did nothing but irritate these Nuns, who sent their Ruffians to the Monastery, broke open the Gates, beat and wounded the Nuns, tore the Abbess's Clothes, dragg'd her through the Street, and shut her up in a place, from whence she should not come forth, even on *Easter-day*. The Bishops renew'd the Excommunication pronounc'd against them, but they car'd not for it, and continued their Outrages. At last *Childebert* and *Gontranus* were forc'd to agree among themselves, that the Bishops of both Kingdoms should assemble to judge them, and to give them a strong Force for hindring such Outrages as they had committed. These Bishops being assembled at *Poitiers* the nine and twentieth year of the Reign of *Gontranus*, and the fifteenth of *Childebert*'s (which is the thirtieth according to the vulgar *Era*) had this Affair under Examination. They heard the Accusations which *Basina* and *Clotilda* alledg'd against the Abbess, and the Defence which the Abbess made for her self. They accus'd the Abbess of exposing the Nuns to hunger and nakedness, of suffering Men to wash in a Bathe of the Monastery, of playing at Dice, *Tabula*, of suffering Contracts of Marriage to be made in the Abby, of taking the Sacred Ornaments to dress up her Niece. The Abbess answered, that she had always maintain'd her Nuns as plentifully as the Season would permit; that as to Garments, they had the remainder of them in their Coffers; that she had never suffered Strangers to wash in the Bathe; that it she had play'd, it was while *Radegonda* was alive, and that she did not think it was forbidden by the Rule or by the Canons, but if the Bishops should forbid her, she would not do it any more; that she had made no Feasts, but only receiv'd and entertain'd Guests; that she had only receiv'd the Earliest of the Espousals of her Niece; that if it was a fault, she would ask pardon; and lastly, that she had not taken any of the Ornaments of the Church, to dress up her Niece. On the other side, *Clotilda* and *Basina* were accus'd of going out of the Monastery, of carrying out with them many Nuns, and of other Crimes and Outrages which

The
councils.
which we have just now related. This being prov'd, the Bishops found that the Abbess had committed no Crime for which she deserv'd to be depos'd, but only some slight Faults, which they exhorted her not to commit again: And as to *Basina* and *Clotilda*, they excommunicated them till they should do Penance, and pray'd the Kings not to suffer them to enter again into the Monastery.

The
councils.
In the Council of *Metz*, which was held after the decease of King *Gontranus*,¹ wherein *Egidius* Archbishop of *Rheimes* was depos'd as guilty of Treason, *Clotilda* and *Basina* ask'd pardon for their Fault, and they were receiv'd into Communion upon the request of King *Chilperic*. *Clotilda* return'd into the Monastery, and *Basina* spent the remainder of her Life in a Country-house.

The second Council of Metz in the Year 590.

The
councils.
of Metz.
T HIS was an Assembly of Bishops which King *Childebert* call'd together to judge *Giles* Archbishop of *Rheimes*, who was accus'd of Treason. A Duke call'd *Epnodius* was his Accuser; and the first Article of Accusation which he propos'd against him, was, that he held Correspondence with King *Chilperic*, who had always been an Enemy to *Childebert*. He affirm'd also that *Chilperic* had given him some Lands of his Dominions. *Giles* confess'd that he had always been a Friend to *Chilperic*, but he maintain'd at first, that he had done nothing against the Interest of *Childebert*, and that he had given him the Demains which he possessed. He produced the Grants of them, but they were declared to be forged; for the King denied that he had given him any thing; and *Otho* the Master of the Requests declar'd that the Subscription was none of his. After this the Letters of *Giles* written to *Chilperic* were produc'd, and of *Chilperic* to *Giles*, wherein there were Invectives against *Brunechildis* the Queen. *Giles* deny'd that he had written the one, or receiv'd the other, but he was convicted of both by his own Domestick. The King accus'd him of being the Author of a Treatise, written for King *Chilperic*, against *Gontranus*; and this was prov'd by the Register of King *Chilperic*. He was also convicted by the Abbot of St.

Remigius, of having receiv'd a considerable Sum from King *Chilperic*. *Giles* being convicted of these things, and having also acknowledg'd them to be true, the Bishops desir'd three days space to give him time to justify himself if he could. When the time was ex-pir'd, he appear'd in great Confusion before the Assembly, and said, Why delay you to judge a Criminal? I acknowledge that I am guilty of Treason, that I have deserved Death, that I was always contrary to the Interest of the King and his Mother, and have caused many Wars, which have brought several places of *France* to Desolation. The Bishops having heard this Confession from his own Mouth, after they had read the Canons, and obtain'd the King's Grace for his Life, he was immediately banish'd to *Strasbourg*, and *Romulphus* the Son of Duke *Loupus*, was plac'd in his Room. *Epiphanius* Abbot of St. *Remigius* was also depriv'd of the Dignity of Abbot. There was found a great quantity of Silver in the Cabinet of this Bishop: What of it came from his Robberies, was put into the Royal Treasury; and what was part of the Church's Revenues, was left to the Church. In this Council *Basina* and *Clotilda* ask'd pardon for their Fault, and were receiv'd into Communion.

The Assembly of Bishops at Nanterra.

The
councils.
of Nanterra.
T HERE was nothing remarkable in this Assembly, but what was done for solemnizing the

Ceremony of the Baptism of *Clotarius*, at which *Gontranus* was God-father.

of
Nanterra.

The Council of Saragosa.

The
councils.
of Saragosa.
T HIS Council was held in the seventh year of the Reign of *Reccaredus*, which was the year 592, on the last day of *October*. *Arthemius* Bishop of *Tarraco* presid'd in it; ten other Bishops were present at it, and two Deacons deputed from two other Bishops. They made three considerable Canons.

In the first it is ordain'd, that the *Arian* Priests who are converted, if they give signs of the sincerity of their Conversion, may perform the Office of Priesthood, after they have received a-new the Blessings of the Priests, *Benedictionem Presbyterii*; but those who shall neglect to lead a Regular Life, shall continue degraded from their Order, although they be among the Clergy. The same thing is ordain'd with respect to Deacons.

The second ordains, that in whatsoever place Reliques are found that come from the *Arians*, they shall be given to Bishops, that they may be try'd by putting them into the Fire. Those who shall conceal or retain them, are threaten'd to be excommunicated.

The third ordains, that if *Arian* Bishops, who are converted, shall consecrate Churches, before they have received the Benediction, they shall be consecrated a-new by a Catholick Bishop.

After this Council follows a Letter from the Bishops to the Receivers of the Prince's Taxes at *Barcelona*, wherein they consent, that a certain Tax should be levied upon the Measure of Corn growing on the Church-Lands.

The Council of Toledo, held in the twelfth Year of the Reign of *Reccaredus*, the Five hundred ninety seventh of Jesus Christ, consisting of thirteen Bishops of Spain. It was National.

The
councils.
of Toledo.
T HIS Council made two Canons.

The first ordains, that Priests or Deacons who shall not observe Continence, shall be degraded from their Ministry, and shut up in a Cloister by the Bishop's Order, that their punishment may serve for an Example to others, and for Penance to themselves.

The second ordains, that the Bishop cannot invade

the Revenues of a Church or Chappel built in his Diocese, and that this Revenue shall be given to a Priest who shall serve in it, if the Revenue be sufficient for him; if not, that a Deacon shall be plac'd there; and if there be not enough to maintain a Deacon, that at least a Porter shall be plac'd there to keep the Church clean and decent, and to light up the Candles in it at Night before the Reliques.

The
Councils.The Council of Osca, or Huesca, a City of the Province of Tarraco; The
held under the same King in the Year 598.

of Osca.

THIS Council made two Canons. The first ordains, that the Bishops shall hold an Assembly every year, of the Abbots, Priests and Deacons of their Diocels, to give them Precepts and Advice about the way and manner wherein they ought to live.

The second, that the Bishops shall carefully examine, whether the Priests, Deacons, Subdeacons, and Clergy live chastly; that if any one is suspected

of Incontinence, Information shall be given of it, either by the Deposition of the Clergy, or the Testimony of the Notaries, or by examining the behaviour of the Women, with whom he is said to keep Company, or by any other ways which may be useful to discover this sort of Crimes; that on the one hand, no Person may be blacken'd upon false Reports, and on the other, no Crime may be palliated by false Excuses.

The
Councils.

The Council of Barcelona under the same King held in 599, consisting of twelve Bishops.

of
Barcelona.

THIS Council made four Canons.

The first forbids Bishops and Clergymen to take any thing under any pretence, and after any manner whatsoever, for the Ordination of Deacons or Priests, which it calls *Benedictio Subdiaconii, vel Presbyterii*; which explains the first Canon of the Council of Saragossa, which we have before set down, where it is said, that the Arian Priests shall receive *Benedictionem Presbyterii*, before they can discharge their Office.

The second forbids Bishops to take any thing as the Price of the Liquor of Holy Chrism, which they give to Priests for confirming the Novices.

The third forbids Laymen to enter into Orders, without observing the times prescribed by the Canons, and ordains, that none shall be promoted to Episcopal Orders, who has not pass'd through the inferior Orders, though he has obtain'd the King's Letter, or be chosen by the Clergy, the Bishop, or the People. This Canon prescribes a particular manner

of choosing a Bishop, *viz.* That the People and Clergy shall choose three Persons to present them to the Metropolitan and Bishops of the Province, who shall consecrate him of the three on whom the Lot shall fall, which shall be done after a Fast.

The Fourth ordains, that if a Virgin, who has renounc'd the Customs of the World, and promis'd to observe Continence, or any other Person, who has desir'd of the Priest *Benedictionem Pœnitentiae*, *i. e.* the Blessing for leading a Religious Life; for this is often call'd *Pœnitentia & Conversio*; that if any of these Persons, I say, do voluntarily marry, or being taken away by force, will not part from their Ravishers, they shall continue excluded from the Communion of the Faithful, and shall not have so much as the comfort of Conversation. This Canon may be also understood litterally of Penance, because it was not lawful for Penitents to make use of Marriage, or to marry.

The END of the First Volume.

17 AP 57



A

CHRONOLOGICAL TABLE

OF THE

A U T H O R S

OF THE

Old Testament.

Time of their Birth.	Names of the Authors, their Country, and Employments.	Time when they flourished.	Time of their Deaths.
Born in Egypt in the 2433d. Year of the world, 1571 Years before Jesus Christ.	M O S E S. Of the Tribe of Levi, Chief of the People of Israel.	He brought the Israelites out of the Egyptian bondage, in the Year 2513. and lead them in the wilderness for 40 years.	He died in the Year 2553. 1451 Years before the birth of Jesus Christ.
Born in the Year 2460.	J O S H U A. Son of Nun, Moses's Successor.	He succeeded Moses in the Year 2552. and governed the People till the Year 2570.	Died in the year 2570; aged 110 years.
Born in the Year 2849.	J O B. Descended from Esau, believed to be as old, or older than Moses.		
Born in the Year 2919.	S A M U E L. Prophet, and last Judge of the People of Israel.	He began to govern the People in the Year 2888, and ruled them 21 years.	Died in the Year 2947.
	The <i>AUTHORS</i> of the Books of <i>Judges</i> and <i>Ruth</i> , who lived before the Captivity.		
	D A V I D. Son of Jesse, of the Tribe of Judah, King of Israel.	He reigned 40 years, i. e. 7 years in Hebron, and 33 in Jerusalem.	Died in the Year 2990, and 1014 years before J. C.
	G A D and N A T H A N. Prophets.	Prophesied under David and Solomon, from the Year 2980. till the Year 3020. <i>circiter.</i>	
	S O L O M O N. Son of David, King of Israel.	Reigned from the Year 2990. till the Year 3030.	Died in the Year 3030.
	A H I Z A H and I D D O. Prophets.	Under Solomon and Jeroboam.	
	H O S E A. Son of Beeri.	Prophesied under Uzziah, Jotham, &c: from the Year 3194. till towards the End of the next Age.	
	J O E L. Prophet.	Some say, soon after Hosea's Death; others, not till after the captivity.	
	I S A I A H. Son of Amos, of the Blood Royal.	Began to Prophesie in the 25th Year of Uzziah, in the Year 3219. and continued for an Age.	
	A M O S. Herdsman of Tekoa near Bethlehem.	Began to Prophesie in the 24th Year of Uzziah; i. e. about the 3218th Year of the world and continued 25 or 26 years.	
	O B A D I A H. Prophet.	Time when he lived, and Prophesied very uncertain.	
	Z O N A H. Son of Amitai of the Tribe of Zebi- lin.	Prophesied from the end of the 31st Century of the World, to the end of the 32d.	
	M I C A H. Of the Tribe of Judah.	Began to Prophesie in the Year 3257, under Jotham, and continued under Ahaz and Hezekiah, for about 50 years.	
	H A B A K K U K. Prophet.	Some time in Manasseh's Reign, but uncertain.	
	N A H U M. Prophet.	Time uncertain.	J E R E M I A H.

CHRONOLOGICAL TABLES.

Time of their Birth.	Names of the Authors, their Country, and Employments.	Time when they flourished.	Time of their Death.
	J E R E M I A H. Born near Jerusalem, of the Family of the Priests.	Began to Prophesy in the Year 3375, and continued 45 years.	
	B A R U C H. Scholar and Amanuensis to Jeremiah ab.	Prophesied in Jeremiah's time, or rather after his Death.	
	D A N I E L. Of the Blood Royal.	Prophesied during the Captivity, from the Year 606. before J. C. i. e. the Year 3398. of the World, for almost 70 years.	
	E Z E K I E L. Son of Buzi the Priest.	Began to Prophesy in the Year 3408, the 5th. of the Captivity, and continued under Jeconiah 22 years.	
	H A G G A I, and Z E C H A R I A H, Son of Barachiah, the Son of Iddo.	Prophesied after the People returned; and began in the Year 3485. 519 years before the Birth of Jesus Christ.	
	M A L A C H I. Prophet.	After the two former.	
	T O B I T.	Wrote after the Ten Tribes were carried away by Shalmanezer, in the Year 3283, 721 years before J. C.	
	The Author of the Book of J U D I T H uncertain.	Time uncertain.	
	E Z R A H.	Returned from Babylon to Jerusalem, in the Year 3537.	
	N E H E M I A H. The Author of the Book of C H R O- N I C L E S.	Returned in the Year 3550. Lived in Ezra's time.	
	The LXX. Interpreters.	Under Ptolemy Philadelphus, about the Year 3727.	
	J E S U S. Son of Sirach.	Under Ptolemy Euergetes, in the Year 3759.	
	The uncertain Author of the First Book of M A C C A B E E S.		
	J A S O N. Abridger of the Second.		
	P H I L O J U D E U S. A Platonick Philosopher.	Under the Emperors Tiberius and Caius Caligula.	
Born the Year 37. after J. C.	J O S E P H U S. Of the Priestly Family descended from the Hasmonaeans.	Under Vespasian, Titus and Domitian.	Died in the Year 93 after J. C.
	J U S T U S. Of Tiberias.	At the same time.	

A CHRONOLOGICAL TABLE of the Authors of the NEW TESTAMENT.

Time of their Birth.	Names of the Authors, their Country, and Employments.	Time when they flourished.	Time of their Deaths.
	St. M A T T H E W. Publican, converted by Jesus Christ, and made an Apostle.	Wrote his Gospel about the 39th. year of the Common Account.	
	St. M A R K. Disciple of St. Peter.	Wrote about the Year 43, or perhaps several years after.	
	St. L U K E. Physician of Antioch.	Wrote his Gospel about the Year 56. of J. C. The <i>Acts</i> were written afterwards, towards the Year 58.	
	St. J O H N. Son of Zebedee, Apostle of J. C. and the beloved Disciple.	Wrote his Gospel about 100 years after the Birth of Jesus Christ. The <i>Revelation</i> in the Year 95. The time of his Epistles uncertain.	Died in the Year 101. after the Birth of J. C. in the 68th. Year after his Death.
	S A U L or P A U L. Of the Tribe of Benjamin, of the City of Tarsus.	Converted in the Year 34. Wrote his two Epistles to the <i>Thessalonians</i> , in the Year 52. In the Year 56. to the <i>Galatians</i> and <i>Corinthians</i> . In the Year 57. to the <i>Romans</i> .	Suffered Martyrdom in Nero's Persecution, in the Year 64.

CHRONOLOGICAL TABLES.

Time of their Birth.	Names of the Authors, their Country, and Employments.	Time when they Flourished.	Time of their Deaths.
		In the Year 62. to the <i>Ephesians</i> , the <i>Philippians</i> , the <i>Colossians</i> , the <i>Hebrews</i> , and <i>Philemon</i> .	
		In the Year 63 the First Epistle to <i>Timothy</i> , and that to <i>Titus</i> .	
		In the Year 64. the Second to <i>Timothy</i> .	
St. <i>JAMES</i> . Kinsman of our Lord.		Made Bishop of <i>Jerusalem</i> after the Death of Jesus Christ.	Died in the Year 63.
St. <i>PETER</i> . Son of <i>Jonah</i> , chief of the Apostles.		Time when he wrote his Epistle uncertain.	
St. <i>JUDE</i> . Son of <i>Alpheus</i> , called also <i>Thaddaeus</i> or <i>Lebbæus</i> .		Wrote his First Epistle in all probability, about the Year 43 or 44. And the Second a little before his Death.	Suffered in the Year 64, in <i>Nero's</i> Persecution.
		Wrote after St. Peter's Death.	

A CHRONOLOGICAL TABLE of the *Ecclesiastical Authors* that are mentioned in this Volume.

CHRONOLOGICAL TABLES.

Time of their Birth.	Names of the Authors, their Country, and Employments.	Time when they flourished.	Time of their Deaths.
	THEOPHILUS. A Greek Author, Bishop of Antioch.	Consecrated Bishop of Antioch in the Year 170. Governed that Church till the Year 181, or 182, under M. Aurelius, and the First Years of Commodus.	Died in the Year 182.
	APOLLINARIS. A Greek, Bishop of Hierapolis, a City in Phrygia.	Flourished under the Emperor M. Aurelius.	Died about the Beginning of Commodus's Reign, in the Year 182, or 183.
	DIONYSIUS. Bishop of Corinth.	Flourished under the Emperors M. Aurelius and Commodus.	Died in the latter End of Commodus's, or the Beginning of Severus's Reign.
	PINYTUS. A Bishop in Crete.		
	PHILIP. A Bishop in the same Island.		
	MODESTUS. A Greek.		
	MUSANUS. A Greek.		
	BARDESANES. A Syrian, of Edessa.		
	St. IRENÆUS. Born about the Year 140. Disciple of St. Polycarp and Papias.	Consecrated in the Year 178, in the 17th. Year of the Reign of M. Aurelius, under whom, and his Successors, Pertinax and Severus, he flourished, in the time of Eleutherius and Victor, Bishops of Rome.	Suffered Martyrdom in the Year 202, or 203.
	VICTOR. Bishop of Rome.	Consecrated Bishop of that Church in the Year 191.	Died in the Year 201.
	POLYCRATES. Of Asia, Bishop of Ephesus.	Lived at the same time.	
	THEOPHILUS. Of Palestine, Bishop of Cesarea.	At the same time.	
	BACHILLUS: Bishop of Corinth.		
	The two APOLLONII. One a Greek, the other a Roman Senator.	Flourished under Commodus.	
	Two ANONYMOUS. Greek Authors, who wrote against the Heresies of Montanus and Artemo.	At the same time.	
	HERACLITUS, MAXIMUS, APPION, CANDIDUS, SEXTUS, ARABIANUS, JUDAS, and several others, whose Country is not known.	Flourished under Commodus, Pertinax and Severus.	
	SERAPION. Bishop of Antioch.	Chosen in the Year 191. Governed that Church, under the Emperors Commodus, Pertinax, Severus, and Caracalla.	Died in the Year 213, about the End of the first Year of Caracalla.
	RHODON. Of Asia, Studied at Rome.	Under the Emperors, Commodus and Severus.	
	PANTÆNUS. A Stoick Philosopher, Born in Sicily, Catechist of Alexandria.	President of the Alexandrian School towards the Beginning of Commodus's Reign, about the Year 184. He went then into the Indies to Preach the Gospel, and upon his Return resumed his Employment, under the Emperors Severus and Caracalla.	Did about the Year 212, under the Emperor Caracalla.
	St. CLEMENT. Believed to have been of Athens, Presbyter and Catechist of Alexandria.	Flourished under the Emperors Severus, Caracalla, and Heliogabalus, from the Year 196, to the Year 220.	Die in the Year 220.
	MILTIADES. A Greek.	Flourished under Commodus and Severus.	
	TERTULLIAN. Originally of Africa, a Carthaginian, Presbyter of that Church, a Latin Writer.	Flourished under the Emperors Severus and Caracalla, from the Year 194, till towards the Year 216. He turned Montanist in the Year 207.	Died about the Year 220.
	CAIUS. Presbyter of Rome.	Flourished under Severus and Caracalla, under the Popes Victor and Zephyrinus, from the Year 196 to the Year 201.	
			HIPPOLYTUS.

CHRONOLOGICAL TABLES.

Time of their Birth.	Names of the Authors, their Country, and Employments.	Time when they flourished.	Time of their Deaths.
	HIPPOLYTUS. Bishop of <i>Osia</i> in <i>Italy</i> , or rather of a City in <i>Arabia</i> .		Suffered Martyrdom in the Year 230.
	GEMINIANUS, or, GEMINUS.	Under the same Emperor.	
	ALEXANDER. Bishop in <i>Cappadocia</i> , afterwards of <i>Jerusalem</i> .	Taken in as Coadjutor to <i>Narcissus</i> Bishop of <i>Jerusalem</i> in the Beginning of <i>Caracalla's</i> Reign, about the Year 213.	Died in the Year 252.
	JULIUS AFRICANUS. Of <i>Palestine</i> .	Flourished under the Emperor <i>Helogabalus</i> , and <i>Alexander Severus</i> , from the Year 218. till about the Year 230.	
	MINUTIUS FELIX. A Lawyer of <i>Rome</i> .	Flourished towards the Beginning of the 3d. Century.	
	AMMONIUS. A Philosopher of <i>Alexandria</i> .	Flourished under the Emperor <i>Severus</i> .	
Born about the Year 185.	ORIGEN. An <i>Alexandrian</i> , Catechist of that School, afterwards Presbyter.	Settled Catechist about the Year 203, and flourished till the Year 252.	Died in the Year 252.
	BERYLLUS. Bishop of <i>Bostra</i> in <i>Arabia</i> .	Converted by <i>Origen</i> , under the Emperor <i>Gordian</i> , in the Year 238.	
Converted by <i>Cecilius</i> , in the Year 246.	ST. CYPRIAN. An <i>African</i> Bishop of <i>Carthage</i> .	Governed the Church of <i>Carthage</i> from the Year 248, to the Year 258, under the Emperors <i>Philip</i> , <i>Decius</i> , <i>Gallus</i> , <i>Volusian</i> , and <i>Valerian</i> .	Suffered Martyrdom in the Year 258.
	PONTIUS. Of <i>Africa</i> .	Disciple of <i>St. Cyprian</i> , under <i>Volusian</i> .	
	CORNELIUS. Bishop of <i>Rome</i> .	Consecrated in the Year 251.	
	NOVATIAN. A <i>Roman</i> .	Flourished under the Emperour <i>Philip</i> created Anti-Pope in 251, and wrote in 253.	
	ST. MARTIALIS. A <i>Greek</i> .	Came to <i>Tholouse</i> in the Year 250.	
	SIXTUS. Bishop of <i>Rome</i> .	Chosen Bishop in the Year 254.	
Born about the Year 215. Converted by <i>Origen</i> , whose Disciple he was.	GREGORY THAUMATURGUS. Born at <i>Neocesarea</i> , a City in <i>Pontus</i> , of a Noble Family: Afterwards Bishop of that City.	Chosen Bishop in the Year 240. Flourished under the Emperors <i>Gordian</i> , <i>Philip</i> , <i>Gallus</i> , <i>Volusian</i> , <i>Decius</i> , <i>Valerian</i> , and <i>Gallienus</i> , for 25 Years.	Died in the Year 265.
	DIONYSIUS. Disciple of <i>Origen</i> , Catechist, and Bishop of <i>Alexandria</i> .	Chosen Bishop in the Year 247. Flourished under the same Emperors for 17 Years.	
	THEOGNOSTUS. Of <i>Alexandria</i> .	Time uncertain.	
	ATHENOGENES.	Time uncertain.	
	DIONYSIUS. Bishop of <i>Rome</i> .	Governed that Church from the Year 258, to the Year 270.	
	MALCHION. Presbyter of <i>Antioch</i> .	Disputed against <i>Paulus Samosatenus</i> , in the Year 270.	
	ARCHELAUS. A <i>Syrian</i> , Bishop in <i>Mesopotamia</i> .	Flourished under the Emperor <i>Probus</i> , towards the Year 280.	
	ANATOLIUS. Of <i>Alexandria</i> , Bishop of <i>Laodicea</i> in <i>Syria</i> .	Under the same Emperor, and his Successor <i>Carus</i> .	
	VICTORINUS. Bishop of <i>Paphos</i> .	At the same time.	
	PIERIUS. Presbyter, and Catechist of <i>Alexandria</i> .	Under <i>Carus</i> and <i>Dioclesian</i> , about the Year 285.	
	METHODIUS. Bishop in <i>Lycia</i> , afterwards of <i>Tyre</i> in <i>Palestine</i> .	Under the same Emperor.	Suffered Martyrdom in 302, or 303.
	PAMPHILUS. Presbyter of <i>Gesarea</i> in <i>Palestine</i> .		Suffered Martyrdom under <i>Maximinus</i> .

CHRONOLOGICAL TABLES.

Time of their Birth.	Names of the Authors, their Country, and Employments.	Time, when they flourished.	Time of their Death.
	LUCIAN. Presbyter of Antioch.		Died under the same Emperor.
	PHILEAS. Of Thmuis, a City in Egypt.		Died under the same Emperor.
	ZENO. Bishop of Verona.		Died in Julian the Apostate's time.
	ARNOBIUS. An African, Professor of Rhetorick, at Sicc a City in Numidia.	Flourished under Dioclesian towards the End of the 3d. and Beginning of the 4th. Centuries.	
	L. CÆCILIUS FIRMIANUS. Surnamed LACTANTIUS, according to some, an Italian, to others an African, study'd in Africa, afterwards went to Nicomedia, where he taught Rhetorick, and at last Tutor to Crispus. He wrote in Latin.	Flourished under Dioclesian and Constantine, from the Year 302, till towards the Year 330.	
	COMMODIANUS. A Latin Author, probably an Italian.	In the time of Pope Sylvester.	
	JULIUS FIRMICUS MATERNUS. A Latin Author, Bishop of Milan, according to Baronius.	Under Constantius and Constantine, Sons of Constantine the Great. He wrote about 340. or 350.	

Here end the Authors of the First, Second, and Third Centuries.

Here Begin the Authors of the Fourth, Fifth, and Sixth Centuries.

EUSEBIUS. Born in the Reign of Galienus, about the Year 264. Ordained Bishop of Cesarea in Palestine in 313. Flourished under Constantine. Died in the Year 338.	ASTERIUS. An Arian Philosopher. Wrote about the Year 330.	LIBERIUS. Ordained Bishop of Rome in the Year 352. Driven away in 356. Restored in 358. Died in the Year 366.
CONSTANTINE. Born in the Year 273. The first Christian Emperor. Elected the 6th. of August 309. Died May 22. 337.	THEODORUS. Bishop of Perinthus. Flourished about the Year 330.	ST. HILARY. Ordained Bishop of Poitiers about the Year 350. Sent into Exile in 356, and Restored in 360. Died Anno 367.
C. VECTIUS AQUILINUS JUSTINIANUS. A Priest of Spain. Flourished about the Year 329.	TRYPHILIUS. Bishop in Cyprus. Flourished under Constantius.	LUCIFER. Bishop of Calaris. Flourished about the middle of the Fourth Century. Died about the Year 370.
RHETICIUS. Bishop of Autun. Flourished at the beginning of the Fourth Century.	HELIODORUS. A Priest. Under the same.	MARIUS VICTORINUS. Of Africa. Flourished about the end of the Fourth Century. Died about the Year 370.
EUSTATHIUS. Born about the end of the Third Century. Elected Bishop of Antioch in the Year 325. Flourished from that time to the Year 330. Died about the Year 335.	DONATUS. Under Constantine and Constantius.	ST. PACIANUS. Bishop of Barcelona. Flourished about the end of the Fourth Century. Died about the Year 380.
PETER. Ordained Bishop of Alexandria in the Year 300. Suffered Martyrdom in 311.	VITELLIUS. and MACROBIUS. St. ANTHONY the Abbot.	GREGORY. Bishop of Elvira in Spain. Flourished from the Year 357 to the end of that Century.
ALEXANDER. Ordained Bishop of Alexandria in 305. Died about the End of the Year 325.	BORN ABOUT THE YEAR 350. Born about the Year 350. He Retired into his Solitude in the Year 270. and Flourished till the middle of the Fourth Century. Died An. 356.	PHÆBADIUS. Bishop of Agen. Flourished from the Year 350. almost to the end of the Century. Died about the Year 395.
ST. ATHANASIUS. Born about the Year 300. Ordained Bishop of Alexandria in 326. Maintained the Faith of the Church until the Year 373. Died about the Year 373.	THEODORUS. Priest. Successor of St. Pachomius. Flourished at the same time.	ST. OPTATUS. Bishop of Milevis. Wrote about the Year 370. Died in the Reign of Valentinian, about the Year 372.
ST. JACOBUS NISIBENUS. Flourished at the End of the Third and the beginning of the Fourth Century. Died about the Year 340.	MACARIUS. A Monk of Scetæ.	ACACIUS. Bishop of Cesarea in Palestine. Succeeded Eusebius in the Year 338. Died in 366.
MARCELLUS. Bishop of Ancyra. Flourished from the Year 325, till the Year 336.	MACARIUS. Abbot in Thebæs, and MACARIUS. Disciple of St. Anthony.	PHOTINUS. Bishop of Sirmium. Discover'd his Errors about the Year 344. Died in 376.
HOSIUS. Born Anno 267. Bishop of Corduba. Flourished from the beginning to the middle of the Fourth Century. Died in 358.	SERAPION. Bishop of Thmuis. Ordained in the Year 340.	AETIUS. Taught his Errors in the Year 340. Died in 366.
JULIUS. Ordained Bishop of Rome in the Year 335. Died in 352.	EUSEBIUS EMISENUS. Flourished from the Year 330. Died about the Year 350.	EUNOMIUS. Disciple of Aetius. Published his Errors from the Year 350 till near the end of the Century. Died about the Year 395.
	BASIL. Ordained Bishop of Ancyra in the Year 336. Died after the Year 360.	GEORGE. Of Laodicea. Began to appear about the Year 320. and was ordained Bishop in 330. Died about the Year 359.
		APOL.

CHRONOLOGICAL TABLES.

APOLLINARIUS the Father.
Priest of Laodicea. Flourished under Constantius and Julian.

APOLLINARIUS the Son.
Bishop of Laodicea. Flourished under Constantius and Julian. Died about the Year 370.

TITUS.
Of Bosra. Flourished in the Reigns of Julian and Jovian.

IDIYMUS the Blind.
Born towards the Year 300. Professor in the School of Alexandria. Flourished about the middle of the Fourth Century. Died about the Year 395.

PETER.
Bishop of Alexandria. Ordained in the Year 373. Died in 381.

LUCIUS.
The pretended Bishop of Alexandria. Invaded that See in the Year 373.

AQUILIUS SEVERUS.
Died about the Year 370.

EUZOIUS.
Died about the Year 390.

St. CYRIL.
Ordained Bishop of Jerusalem in 356. Died about the Year 386.

St. EPHREM.
The Syrian, Deacon of Edessa. Flourished from the Year 360. Died in the Year 378.

DAMASUS.
Ordained Bishop of Rome in the Year 366. Died in 384.

St. BASIL.
Born in the Year 328. Ordained Bishop of Cesarea in Cappadocia in 369. Died in the Year 379.

St. GREGORY NAZIANZEN.
Born about the Year 328. Flourished from the Year 368. Died in the Year 389.

St. GREGORY NYSSEN.
Born in 330. Constituted Bishop of Nyssa in 371. Died in 395.

St. CÆSARIUS.
Born about the Year 330. An Officer of the Emperor. Died in the Year 369.

St. AMPHILOCHIUS.
Ordained Bishop of Iconium in 375. Died about the Year 395.

MAXIMUS.
A Philosopher. Flourished about the end of the Fourth Century.

EUSEBIUS VERCELensis.
Flourished under the Emperors Constantius and Valens. Died in the Year 370.

MELETIUS.
Chosen Bishop of Antioch in the Year 361. Died 380.

DIODORUS.
A Priest of Antioch. Who Flourished about the Year 370. and was ordained Bishop of Tarsus in 375.

HILARY.
Deacon of Rome. Flourished under Liberius and Damasus.

PRISCILLIAN.
MATRONIANUS. Executed in 384.
TIBERIANUS.

DICTINIUS.
Died about the beginning of the Fifth Century.

ITACHIUS or IDACIUS.
Bishop of Ossobona. Flourished about the end of the Fourth Century.

FAUSTINUS.
A Luciferian Deacon. Presented his Petition to the Emperors in the Year 364.

PHILASTRIUS.
Bishop of Brescia. Died in 387.

TIMOTHY.
Ordained Bishop of Alexandria in the Year 381.

NECTARIUS.
Chosen Archbishop of Constantinople, Anno 382. Died in 397.

GELASIUS.
Bishop of Cesarea in Palestine. Flourished about the end of the Fourth Century.

SIRICIUS.
Bishop of Rome. Succeeded Damasus in 386.

SABINUS.
Bishop of the Macedonians at Heraclea. Flourished about the end of the Reign of Theodosius.

AMBROSE.
Of Alexandria, Disciple of Didymus. Died about the Year 375.

THEOTIMUS.
Bishop of Tomi in Scythia. Flourished at the end of the Fourth Century.

EVAGRÍUS.
Ordained Bishop of Antioch in 386. Died in 393.

St. AMBROSE.
Born about the Year 340. Baptized and Ordained Bishop of Milan in 374. Died in the Year 396.

St. EPIPHANIUS.
Born Anno 312. Ordained Bishop of Salamis in the Year 366. Died in 402 or 403.

PHILOCARPATHIUS.
A Supposititious Author.

Q. JULIUS HILARION.
Died about the Year 400.

EVAGRÍUS PONTICUS.
A Disciple of the Macarit; Deacon of Constantinople. Flourished from the Year 380. to the End of that Century. Died Anno 406.

MARK.
The Hermite. Flourished about the end of the Fourth Century.

SIMPLICIANUS.
Bishop of Milan, Successor to St. Ambrose. Flourished at the end of the Fourth Century. Died in 400.

VIGILIUS.
Bishop of Trent. Flourished towards the end of the Fourth Century. Suffered Martyrdom in the Year 400.

PRUDENTIUS.
Of Saragosa. A Christian Poet. Born in the Year 348. Flourished at the end of the Fourth Century. Died in 410.

DIADOCHUS.
Bishop of Photice. Flourished, according to some, at the end of the Fourth, or as others, at the end of the Fifth Century.

AUDENTIUS.
Bishop in Spain. Flourished at the end of the Fourth Century.

SEVERUS ENDÉLÉCHIUS.
A Christian Poet. Flourished towards the end of the Fourth Century.

FLAVIANUS.
Bishop of Antioch. Flourished from the Year 380. to the end of that Century. Died in the Year 404.

St. JOHN CHRYSOSTOME.
Bishop of Constantinople. Born in 347. Flourished from the Year 370. to the beginning of the next Century. He Preached in 380. and was Ordained Bishop of Constantinople in 398. Was Deposed in 403. and driven away in 404. Died in Exile in the Year 407.

ANTIOCHIUS.
Bishop of Prolemais. A Famous Preacher, about the end of the Fourth Century.

SEVERIANUS.
Bishop of Gabala. Flourished towards the end of the Fourth Century.

ASTERIUS.
Bishop of Amasea. Flourished towards the end of the Fourth Century.

ANASTASIUS.
Bishop of Rome. Ordained in the Year 398. Died in 402.

CHROMACIUS.
Bishop of Aquileia. Flourished towards the end of the Fourth Century.

GAUDENTIUS.
Bishop of Brescia. Ordained in the Year 387. Died towards the Year 410.

JOHN.
Bishop of Jerusalem. Ordained in 387. Died in 416.

THEOPHILUS.
Bishop of Alexandria. Ordained in 395. Died in 412.

THEODORUS.
Bishop of Mopsuestia. Flourished at Antioch, towards the end of the Fourth Century: And was ordained Bishop in the beginning of the Fifth.

PALLADIUS.
A Monk, and afterwards Bishop of Helenopolis. Flourished, chiefly at the beginning of the Fifth Century. Died after the Year 421.

St. INNOCENTI.
Bishop of Rome. Ordained 402. Died in 417.

St. FEROME.
Presbyter. Born in the Year 345. Flourished from the Year 370. to his Death. Died in 420.

RUFINUS TORANIUS.
Presbyter of Aquileia. Flourished from the Year 372. Died in 410.

SOPHRONIUS.
Flourished at the beginning of the Fifth Century.

SULPICIUS SEVERUS.
Presbyter of Agen. Flourished from the Year 380. to 420. Died in 420.

St. PAULINUS.
Bishop of Nola. Baptized in 389. after having been Consul in 378. Ordained Priest in 393. and Bishop in 409. Died in 431.

PELAGIUS.
A British Monk. Published his Errors towards the end of the Fourth Century.

COELSTIUS.
A Briton, Disciple of Pelagius. Taught his Heresies about the beginning of the Fifth Century.

NICIAS.
An Italian Bishop. Flourished about the beginning of the Fifth Century.

OLYMPIUS.
A Bishop in Spain. Flourished about the beginning of the Fifth Century.

BACCHIARIUS.
A Christian Philosopher. Flourished about the beginning of the Fifth Century.

SABBATIUS.
Bishop in Gaul. Flourished about the beginning of the Fifth Century.

ISAAC.
A Converted Jew. Flourished about the beginning of the Fifth Century.

PAULUS.

CHRONOLOGICAL TABLES.

PAULUS OROSIUS.

A Spanish Priest. Flourished under the Emperors *Arcadius* and *Honorius* about the beginning of the Fifth Century.

LUCIAN.

Presbyter.

AVITUS.

Spanish Presbyter.

EVODIUS.

Bishop of *Uzala*.

SEVERUS.

Bishop of *Minorca*.

MARCELLUS, *Memorialis*.

EUSEBIUS.

URSINUS.

Monk.

MACARIUS.

Monk of *Rome*.

HELIODORUS.

Presbyter of *Anioch*.

PAUL.

Bishop.

HELVIDIUS.

VIGILANTIUS.

Priest.

St. AUGUSTINE.

Bishop of *Hippo*. Born at *Tagaste* the 13th. of Nov. 354. Was Converted in 387. Ordained Priest in 391. and Bishop in 395. Began to Write in 387. and did not leave off Writing till his Death. Died the 28th. of *August* in the Year 430.

ZOSIMUS.

Bishop of *Rome*. Ordained in 417. Died in 418.

BONIFACE I.

Bishop of *Rome*. Ordained in 418. Died in 423.

SYNESIUS.

A Platonick Philosopher. Bishop of *Ptolemais*. Famous for his Skill in Human Learning, about the end of the Fourth and the beginning of the Fifth Century; and was Elected Bishop in 410. Died after the Year 412.

ATTICUS.

Patriarch of *Constantinople*, Ordained in 406. Died in 427.

TICHONIUS.

A Donatist, He flourished in the time of *Rufinus* and *St. Austin*.

LEPORIUS.

A Monk, Retracted his Errors after the Year 429.

ISIDORUS.

A Priest of *Damara*, Flourished from the beginning of the Fifth Age, till towards the Year 435.

J. CASSIANUS.

A Monk and Abbot, Born about the Year 370. Flourished in the beginning of the Fifth Age. Died according to some in 430. according to others in 440.

St. NILUS.

A Monk, Born about the Year 406. Flourished in the beginning of the Fifth Age. Died in the Year 451.

The AUTHOR,

Of the Confession of Faith attributed to *Rufinus*. He lived in the beginning of the Fifth Age.

POSSIDIUS.

A Deacon, In the beginning of the Fifth Age.

URANIUS.

A Priest, About the middle of the Fifth Age.

St. CÆLESTINE.

Bishop of *Rome*, Chosen Anne 423. Died Anno 432.

St. CYRIL.

Patriarch of *Alexandria*, Ordained Octob. 16. Anno 412. Died in 444.

M. MERCATOR.

A Layman, Flourished about the Year 430.

ANIANUS.

A Deacon of *Celeda*, Flourished about the same time.

JULIANUS.

Bishop of *Eclane*, Born Anno 386. Ordained in 416. Wrote under the Pontificate of *Zosimus*. Died in 455.

NESTORIUS.

Patriarch of *Constantinople*, Ordained in 428. Deposed in 431. Died about 440.

JOHN.

Patriarch of *Antioch*, Flourished from the Year 427. Died Anno 439.

ACACIUS.

Bishop of *Berca*, Flourished at the end of the Fourth Age, and beginning of the Fifth Age. Ordained Bishop in 378. Died in 436.

MELETIUS.

Bishop of *Mopsuestia*.

DOROTHÆUS.

Bishop of *Martianople*.

ALEXANDER.

Bishop of *Hierapolis*.

ZENOBIUS.

Bishop of *Zephyria*.

EUTHERIUS.

Of *Tyana*, Flourished about the same time. He died in the possession of his Sec.

THEODOTUS.

Bishop of *Ancyra*, Flourished about the Year 430.

ACACIUS.

Bishop of *Melitine*.

MENNON.

Bishop of *Ephesus*.

RHEGINUS.

Bishop of *Constantia*.

MAXIMIANUS.

Patriarch of *Constantinople*, Ordained about the end of the Year 431. Died in 434.

SIXTUS. III.

Bishop of *Rome*, Ordained in 432. Died, Mar. 440.

PROCLUS.

Patriarch of *Constantinople*, Flourished in the beginning of the Fifth Age, and Ordained Bishop in 434. Died in 446.

CAPREOLUS.

Bishop of *Carthage*, succeeded St. *Augustine* in 431.

A. HONORATUS.

Bishop of *Constantina in Africa*, Flourished about the Year 440.

VICTOR.

A Priest of *Antioch*. He lived about the middle of the Fifth Age.

VICTORINUS.

A Rhetorician of *Marseilles*, About the same time.

CÆL. SEDULIUS.

A Christian Poet. Wrote his Poem in 430.

PHILIPPUS.

Bishop of *Syda*. He flourished from the Year 440.

PHILOSTORGIIUS.

An Historian, Born about the Year 388. Flourished about the middle of the Fifth Age.

NONNUS.

A Poet. He Lived in the Fifth Age.

SOCRATES.

A Schoolman, Lawyer and Historian. Born about the Year 380. flourished about the Year 440.

HERMIAS SOZOME NUS.

A Lawyer, Schoolman, and Historian. Flourished about the middle of the Fifth Age, and wrote some time after *Socrates*.

THEODORET.

Bishop of *Cyrus*. Born in 386. Ordained in 420. Died in 457.

ANDREW.

Bishop of *Samosata*. Flourished at the same time with *Theodoret*. Died before the Year 450.

HELLADIUS.

Bishop of *Tarsus*. } Flourished about the same time.

MAXIMINUS.

Bishop of *Anazarbum*. } Flourished about the same time.

IRÆNEUS.

A Count, and afterward a Bishop in *Phe-nicia*. He was present at the Council of *Ephesus* in the Quality of a Count, and was Ordained a Bishop in 444. banished in 448. Died about the Year 460.

St. LEO.

Bishop of *Rome*. Arch-Deacon of *Rome* in the Popedom of St. *Sixtus*, Ordained Bishop in May 440. Died in 461.

St. HILARIUS.

Bishop of *Arles* Ordained Bishop in 439. Died in 454.

St. VINCENTIUS.

A Monk of *Lerins*. Wrote his Treatise in 434.

St. EUCHERIUS.

A Monk of *Lerins*. Flourished about the Year 444. Died in 454.

St. PETRUS.

Sirnamed.

CHYTSOLOGUS.

Bishop of *Ravenna*, Ordained in the Popedom of St. *Sixtus*. Died about the Year 450. before 458.

MAXIMUS.

Bishop of *Turin*. Flourished in the Empire of *Honorius*, and *Theodosius the Younger*, Died about the Year 465.

VALERIANUS, or

VALERIUS.

Bishop of *Cemele in the Sea-Alpes*. He was at the Councils of *France* in 439, and 455.

VICTOR.

Bishop of *Cartena in Africa*. Flourished about the Year 440. in the time of the Persecution of *Genesius* King of the Vandals.

St. PROSPER.

Of *Aquitain*, Flourished after the Year 430. Died in 456.

The AUTHOR,

Of the Books of the Calling of the Gentiles, and of the Epistle to *Demetrias*. He wrote about the Year 440.

FLAVIANUS.

Patriarch of *Constantinople*, Ordained in 446. Died in 451.

ANATOLIUS.

Flavian's Successor in the same See. Ordained in 451. Dyed in 458.

Several AUTHORS, Of Petitions, and Letters for, and against *Eutyches*, in the time, and after the Council of *Chalcedon*.

PASCHASINUS. } Flourished in the Bishop of *Lylibeum*. } time of the Council of *Chalcedon*.

ZULIAN.

Bishop of *Coos*.

BYSILIJUS.

Bishop of *Selucia*. He was present at the Council of *Constantinople* under *Flavian*, and at the Council of *Chalcedon*.

TIMOTHEUS AELURUS.

Bishop of *Alexandria*. Ordained in 457.

CHRONOLOGICAL TABLES.

CHRYSIPPUS.

Bishop of Jerusalem. Flourished at the end of the Fifth Age.

VIGILIUS.

A Deacon. About the end of the Fifth Age.

FASTIDIUS PRISCUS.

According to some, Bishop of London. About the end of the Fifth Age.

DRACONTIUS.

A Priest of Spain. About the end of the Fifth Age.

EUDOCIA.

An Empress, Under the Empire of Theodosius Junior. Died in the Year 360.

PROBA FALCONIA.

Wife of Anicius Probus. Flourished about 430.

TURCIUS RUFUS ASTERIUS.

A Consul. Flourished about the Year 450.

PETRONIUS.

Bishop of Bononia, Flourished about the same time. Died in the Reign of Theodosius and Valentinian.

CONSTANTINUS, or CONSTANTIUS.

A Priest of Lyons. About the end of the Fifth Age.

PHILIP.

A Priest, Scholar of St. Jerome. Flourished about the Year 450. Died in the Empire of Marcian.

SAGRUS.

Towards the end of the Fifth Age.

ISAAC.

A Priest of the Church of Antioch. About the end of the Fifth Age.

ST. SIMEON,

Stylites, i. e. a Monk Dwelling on a Pillar. Famous about the middle of the Fifth Age.

MOCHIMUS, or MOSCHIMUS.

Steward of the Church of Hierapolis, and Priest of the Church of Antioch. About the end of the Fifth Age.

ASCLEPIUS.

A Bishop of a small Burrough of Africa in the Region of Baia.

PETRUS.

A Priest of the Church of Edesa.

PAULUS.

A Priest of Pannonia.

SALVIAN.

A Priest of Marseilles. Flourished the last Years of the Fifth Age. Died at the end of the Fifth Age.

ARNOBIIUS.

The Younger. About the end of the Fifth Age.

HONORATUS.

Bishop of Marseilles. About the end of the Fifth Age.

SALONIUS.

Sons of Eucherius, Bishop of Geneva. Flourished about the

VERANUS.

End of the Fifth Bishop of Venice. Age.

PAULINUS.

Petricorus, or Petricordus. Towards the end of the Fifth Age.

MUSÆUS.

A Priest of Marseilles. Died about the Year 460.

VINCENTIUS.

A French Priest. About the end of the Fifth Age.

SYRUS, or CYRUS.

A Physician, Philosopher, and Monk of Alexandria. About the end of the Fifth Age.

SAMUEL.

A Priest of the Church of Edesa. Flourished just at the end of the Fifth Age.

CLAUDIANUS MAMERTUS.

A Priest of the Church of Vienna. About the end of the Fifth Age.

PASTOR.

A Bishop. At the same time.

VOCONIUS.

Bishop of Castellum in Mauritania. At the same time.

EUTROPIUS.

A Priest. At the same time.

EVAGRIVS.

At the same time.

TIMOTHEUS.

A Bishop. At the same time.

EUSTATHIUS.

At the same time.

THEODULUS.

A Priest of Calysyria.

EUGENIUS.

Bishop of Carthage, and Confessor. Ordained about the Year 465.

CEREALIS.

Bishop of Africk. Flourished in the Persecution of Himericus.

SERVUS-DEI.

A Bishop. About the end of the Fifth Age.

IDACIUS.

Of Lamecum in Gallicia, Bishop of Lucus. Wrote in 457.

VICTORIUS.

Born at Lemovicum. Wrote in 457.

GENNADIUS.

Patriarch of Constantinople. Ordained in 458. Died in 471.

ANTIPATER.

Of Bostra. Flourished towards the end of the Fifth Age.

HILARUS, or HILARIUS.

Bishop of Rome. Arch-Deacon under St. Leo. Ordained Bishop Nov. 17. 461. Died in 467.

SIMPLICIUS.

Bishop of Rome. Ordain'd in 467. Died in 483.

FAUSTUS.

An Englishman, a Priest, Monk, and Abbot of Lerins, and after Bishop of Ries. Flourished after the Year 450. Died at the end of the Fifth Age.

RURICIUS.

Bishop of Lemovicum.

DIDIERUS.

Bishop of Cadurcum.

C. SOLLIUS APOLLINARIS

SIDONIUS.

Bishop of Clermont. Born in the Year 430. Ordained in 472. Died, Aug. 21. 487.

JOANNES TELAIA, or TE-

LAIDA.

A Monk of Tabenna, and afterward a Bishop of Alexandria. Ordained in 481. Died toward the end of the Fifth Age, or the beginning of the Sixth.

JOHN.

A Grammarian, and Priest of Antioch. Flourished toward the end of the Fifth Age.

JOHN EGEATES.

A Nestorian Priest. He wrote toward the end of the Fifth Age.

VICTOR.

Bishop of Vito, in the Province of Byzantium in Africa. He wrote toward the end of the Fifth Age.

VIGILIUS.

Bishop of Thapsas in the Province of Byzantium.

FÆLIX III.

Bishop of Rome. Ordained in 483. Died in 492.

The AUTHOR.

Of the Memoir concerning the Affair of Acacius. Wrote in 486.

GELASIUS.

Bishop of Rome. Ordained in 492. Died in 496.

ANASTASIUS II.

Bishop of Rome. Was Ordained, November 28. 496. Died in 498.

PASCASIUS.

A Deacon of the Church of Rome. Flourished under the Popedom of Anastasius, and Symmachus.

JULIANUS POMERIUS.

Born in Mauritania, but a Priest in France. At the end of the Fifth Age.

GENNADIUS.

A Priest of Marseilles. At the end of the Fifth Age.

NEMESIUS.

A Christian Philosopher, according to some, Bishop of Emesa.

ÆNEAS GAZÆUS.

A Christian Philosopher.

GELASIUS.

Of Cyzicu, At the end of the Fifth Age.

The AUTHOR.

Of the Books attributed to Saint Denis the Areopagite. Wrote towards the end of the Fifth Age, or the beginning of the Sixth.

SYMMACHUS.

Bishop of Rome. Ordain'd in the Year 398. Died 514.

SEXTUS ALCINUS ECDICUS

AVITUS.

The Son of a Roman Senator, and Bishop of Vienna. Born about the Year 470. Flourished in the beginning of the Sixth Century. Died in 523.

MAGNUS FELIX ENNODIUS.

Descended of an Illustrious Family in Gaul, Bishop of Pavia. Born in 437. Flourished in the beginning of the Sixth Century. Ordain'd Bishop of Pavia in 510. Died in 521.

HORMISDAS.

Bishop of Rome. Ordain'd in 514. Died in 523.

St. FULGENTIUS.

An African, a Monk and Abbot, and afterwards Bishop of Ruspa in Africa. Born about the Year 464. Flourished at the end of the Fifth Age. Ordain'd Bishop in 504, or 508. Died in 529, or 533.

EUGIPPUS, or EGIPPIUS.

Abbot in the Country of Naples. Flourish'd under the Empire of Tiberius Constantine about the end of the Fifth Age.

FERRANDUS.

Deacon of the Church of Carthage, surname'd Fulgentius. Flourish'd in the beginning of the Fifth Age.

JOHN MAXENTIUS.

Born in the West, and Monk of Scythia. Flourish'd under Pope Hormisdas about the Year 523.

TRIFOLIUS.

A Priest. Flourish'd at the beginning of the Sixth Age.

ADRIANUS.

Wrote at the beginning of the Sixth Age.

LAURENTIUS.

Bishop of Novara, liv'd at the beginning of the Sixth Age.

Count MARCELLINUS.

Wrote after the Year 535.

GILES.

Abbot of Galia Narbonensis. Flourish'd at the beginning of the Sixth Age.

ORENTIUS.

Bishop of Tarraco. Flourish'd about the Year 520.

FLAVIUS, ANICIUS, MANLIUS TORQUATUS, SEVERINUS BOETHIUS.

Roman Consul and Senator. Flourish'd at the end of the Fifth Age, and the beginning of the Sixth. Died in Pavia in 524.

EPIPHANIUS SCHOLASTICUS.

Flourish'd at the beginning of the Sixth Age.

THEODORUS.

Reader of the Church of Constantinople. Flourish'd about the Year 520.

SEVERUS.

CHRONOLOGICAL TABLES.

St. EPHREM.	ARETAS.	FERREOLUS.
A Count in the <i>East</i> , and afterwards Bishop of <i>Antioch</i> . Ordain'd in 526.	The time in which he liv'd uncertain.	Bishop of <i>Uteria</i> . Flourish'd at the same time.
PROCOPIUS.	ZACHARIAS.	SEDATUS.
Of <i>Gaza</i> . Flourish'd about the middle of the Sixth Age.	Bishop of <i>Mitylena</i> . Flourish'd from the Year 530, until about the Year 560.	Bishop of <i>Biterre</i> . Flourish'd at the end of this Age.
An Anonymous Author of the Exposition upon the <i>Octateuch</i> , about the same time.	CYRILLUS.	CHRYSIPPUS.
JOEUS.	A Monk of <i>Scythopolis</i> , the time is not known in which he Flourish'd.	About the same time.
A Monk in the <i>East</i> , about the same time.	FACUNDUS.	PELAGIUS II.
JUSTINIAN.	Bishop of <i>Hermiana</i> . Flourish'd about the Year 550.	Bishop of <i>Rome</i> . Ordain'd in 577. Died in 590.
A Christian Emperor, advanc'd to the Empire in 565. Died in 565.	VICTOR.	EULOGIUS.
DIONYSIUS EXIGUUS.	Bishop of <i>Capua</i> . Flourish'd about the same time.	Patriarch of <i>Alexandria</i> . Ordain'd in 581. Died in 680.
A Monk. Flourish'd after 500 till 540.	RUSTICUS.	JOHN.
MARCUS AURELIUS CASSIODORUS.	A Deacon of <i>Rome</i> , about the same time.	Surnam'd the younger, Patriarch of <i>Constantinople</i> . Ordain'd in 585. Died in 596.
A Senator, preferr'd to the chief Offices at Court, Governor of <i>Calabria</i> , Treasurer, Master of the Palace, Praetorian Prefect and Consul, and at last Monk and Abbot. Born in <i>Calabria</i> about the Year 470. Flourish'd from the beginning of the Sixth Age unto the Year 565.	PRIMASIUS.	JOHN.
St. BENEDECT.	Bishop of <i>Adrumetum</i> . Flourish'd about 550.	Abbot of <i>Eccliarum</i> in <i>Spain</i> , wrote after 590.
A Monk and Founder of an Order. Born about the Year 480, was settled upon the Mount <i>Cassinus</i> , about the Year 520. Died in 543, or 547.	JUNILIUS.	ANASTASIUS.
SILVERIUS.	A Bishop of <i>Africa</i> , about the same time.	Monk of Mount <i>Sinai</i> , Patriarch of <i>Antioch</i> . Ordain'd in 561, turn'd out and banish'd in 572, restor'd in 595. Died in 599.
The Son of Pope Hormisdas Bishop of <i>Rome</i> . Ordain'd in 535, turn'd out in 537, and banish'd into <i>Patara</i> , brought back in a little time after into <i>Italy</i> , and transported into the Isle of <i>Pontienna</i> , where he died quickly after for grief.	LIBERATUS.	EVAGRIUS SCHOLASTICUS.
VIGILIUS.	A Deacon of <i>Carthage</i> , wrote about 560.	Born in 536. Wrote after 594.
Bishop of <i>Rome</i> , invaded the See of <i>Rome</i> in 537, was oblig'd to go to <i>Constantinople</i> in 547, was banish'd in 554. Died in <i>Sicily</i> , as he was returning from banishment in 555.	VICTOR.	JOHN.
CÆSARIUS.	Bishop of <i>Tunona in Africa</i> , wrote after 565.	Surnam'd <i>Climacus</i> , a Monk and Abbot. Born in 525, retired from the World about 541, and was chosen Abbot about the end of this Age. Died at the beginning of the Seventh Age.
Monk and Abbot of <i>Lerina</i> , and afterward Bishop of <i>Arles</i> , was Born at <i>Caillonum</i> . Ordain'd in 501. Died in 543.	PAULUS CYRUS SILENTIARIUS.	JOHN.
PONTIANUS.	Flourish'd after 550.	Abbot of <i>Baithu</i> . Flourish'd about the same time.
A Bishop. Flourish'd under the Reign of <i>Justinian</i> .	PELAGIUS I.	St. GREGORY.
LEO.	Bishop of <i>Rome</i> . Ordain'd in 555. Died in 560.	The First, surnam'd the Great, retir'd from the World about 580, was Ordain'd Deacon about 582, and Bishop of <i>Rome</i> in 590. Died in 604.
Archbishop of <i>Sens</i> . Flourish'd about 540.	AGNELLIUS.	PATERIUS.
TROJANUS.	Bishop of <i>Ravenna</i> . Ordain'd in 558. Died in 566.	A Disciple of St. Gregory, and Notary of the Roman Church. Flourish'd about the beginning of the Seventh Age.
Bishop of <i>Santones</i> , about the same time.	LEONTIUS.	St. LEANDER.
NICETIUS.	First Advocate, and then Monk. Flourish'd about the end of the Sixth Age. Died at the beginning of the Seventh.	Bishop of <i>Sevil</i> . Flourish'd at the end of the Sixth Age.
Bishop of <i>Treves</i> , about the same time.	VENANTIUS HONORIUS FORTUNATUS.	LICINIANUS.
AURELIANUS.	Bishop of <i>Poitiers</i> . Ordain'd Priest in 565, and sometime after Bishop. Died at the beginning of the Seventh Age.	Bishop of <i>Carthagena in Spain</i> , at the same time.
Bishop of <i>Arles</i> . Flourish'd about 550.	BANDONINA.	SEVERUS.
TETRADIUS, or TERRIDIUS.	A Nun. Flourish'd toward the end of the Sixth Age.	Bishop of <i>Malaga</i> , at the same time.
About the same time.	St. GERMANUS.	DINAMIUS.
ARATOR.	Bishop of <i>Paris</i> . Flourish'd about 560.	A Nobleman. Flourish'd at the end of the Sixth Age.
Intendant of the Finances to King <i>Atalurius</i> . Wrote under the Pontificate of <i>Justinian</i> .	MARTINUS.	EUTROPIUS.
JUSTINIAN.	The Deacon. Flourish'd at the same time. Died in 578.	Abbor, and afterward Bishop of <i>Valentia in Spain</i> , at the same time.
Bishop of <i>Valentia in Spain</i> , and	JOANNES SCHOLASTICUS.	MAXIMUS.
JUSTUS.	Patriarch of <i>Constantinople</i> .	Bishop of <i>Saragosa</i> . Flourish'd about 590. Died after 614.
Bishop of <i>Urgellum</i> .	GEORGIUS FLORENTIUS GREGORIUS.	KUSTRATIUS.
APRIGIUS.	Bishop of <i>Tours</i> . Ordain'd in 574. Died in 596.	A Priest of <i>Constantinople</i> .
Bishop of <i>Beja in Portugal</i> . Flourish'd about 540.	GILDAS.	ANDRONICIANUS.
	Surnam'd the Wise, Abbot in <i>England</i> . Born in 530. Flourish'd about the middle of the Sixth Age, and Died 570.	LUCIUS CHARINUS.
	EVANTUS, or EVANTIUS.	METRODORUS.
	Bishop of <i>Vienna</i> . Flourish'd about the end of the Sixth Age.	HERACLIANUS.
		LEONTIUS.
		Bishop of <i>Arabissa</i> .

A TABLE of BOOKS that belong to the *Old Testament*, Canonical, Apocryphal, Lost.

Canonical Books, unanimously received by Jews and Christians.

THE Five Books of *Moses*.
The Book of *Joshua*.
The Book of *Judges*.
The Book of *Samuel*, i. e. the First and Second Books of *Kings*.
Isaiah.
Jeremiah.
The Twelve minor Prophets.
The Book of *Job*.
The 150 Psalms.
The Proverbs.
Ecclesiastes, of *Solomon*.
Canticles.
Daniel.
The Chronicles.

Ezra divided by us into Two Books.
Those Books thus Divided are 22.

Books Owned by some Jews as Canonical, and Rejected by others.

Esther.
Ruth.
Barnuch.

Books rejected by Jews, and most of the Primitive Christians, as Apocryphal, and afterwards received by the Church.

Tobit.
Judith.
Wisdom.
Ecclesiasticus.
The two Books of *Maccabees*.

The History of *Susanna*.
Bel and the Dragon.

Books Cited in the *Old Testament*, which are Lost.

The Book of the Covenant, *Exod.* 24. [This does not seem to be a Book by itself, but only those Laws which are set down in the 20, 21, 22, and 23d. Chapters foregoing: for the People promised in the same Verse, That all which the Lord had said, they would do, and be obedient, (*Exod.* 24. 7.) which words referr to the Laws set down above, that God delivered to *Moses* upon the Mount.]
The Book of the Wars of the Lord, *Num.* 21. 14.
The Book of *Jasher*, *Josh.* 10. 13. 2. *Sam.* 1. 18. The

A Table of the Books that belong to the Old and New Testament.

The Books of *Nathan, Gad, Shemaiah, Iddo, Abijah, Jehu, Chron.*

The Book of *Samuel*, 1 Chron. 29. 29. [This also seems to be no other than the Books of *Samuel* in the Old Testament; in which, as every one knows, there is a very particular Account of *David's Life*, from his Unction by *Samuel*, till his Death.]

The Sayings of *Hozai*, [or as our Translation renders it, of the *Scars.*] 2 Chron. 33. 19.

The Discourses of *Uzziah*, 2 Chron. 26. 22. [This is obscurely expressed: He means the Life of *Uzziah*, written by the Prophet *Isaiah.*]

Three Thousand Proverbs of *Solomon*, 1 Kings 4. 32.

A Thousand and Five Songs. *Ibid.*

Several other Discourses of his. *Ibid.*

The Descriptions of *Jeremiah*, Matt. 2. 17. [What our Author means here, I cannot tell. The Evangelist quotes the Prophet *Jeremiah*, (31. 15.) and the Sense of the Words in the Prophet, agrees with that of those in the Evangelist, exactly.]

The Memoirs of *Hyrcanus.*

The Books of *Jason.*

Apocryphal Books, not Dangerous.

The Prayer of King *Manasses.*

The Third and Fourth Books of *Esdras.*
The Third and Fourth Books of the *Maccabees.*

The Genealogy of *Job*, and a Discourse of his Wife.

The 151st *Psalm.*

Other Apocryphal Books of the same Nature which are lost.

The Book of *Enoch.*

The Book of the Assumption of *Moses.*

Books forged by Jews and Heretics, False, and Erroneous, which are lost.

The Generations, or Creation of *Adam.*

The Revelation of *Adam.*

A Book of *Magick*, by *Cham.*

The Assumption of *Abraham.*

The Book of the 12 Patriarchs.

A Book of *Jannes and Jambres.*

A Book written by King *Og.*

Jacob's Ladder.

The Genealogy of the Sons and Daughters of *Adam.*

With several others.

Greek Translations.

An Old Version of the Bible, or of some part of it.

The Translation of the LXX. Interpreters.

Aquila's Version.

Theodotion's Version.

Symmachus's Version.

A Fifth and a Sixth Version.

A Seventh upon the Psalms.

Authors whose Books have a Relation to the History of the Old Testament.

Genuine.	Forged or Doubtful.
<i>Philo.</i>	<i>Aristeas.</i>
<i>Josephus.</i>	<i>Aristobulus.</i>
<i>Justus.</i>	<i>Joseph Bengorion.</i>
	<i>Pseudo-Berojus.</i>
	<i>Manetho.</i>
	<i>Metaphrenes.</i>
	The Testament of the 12 Patriarchs.
	<i>Pseudo-Dorotheus.</i>
	<i>Zoroaster.</i>
	<i>Sanchoniathon.</i>
	<i>Philo Byblius.</i>

A TABLE of BOOKS that belong to the New Testament.

Books Owned as Canonical, at all Times, and by all Christians.

THE Four Gospels.

Thirteen Epistles of St. *Peter.*

The First Epistle of St. *Peter.*

The First Epistle of St. *John.*

[The *Acts of the Apostles*; This by a Mistake is omitted in *du Pin.*]

Books doubted of at first by several, but soon received as Canonical by the Catholic Church.

The Epistle to the *Hebrews.*

The Epistle of St. *James.*

The Second Epistle of St. *Peter.*

The Second and Third Epistles of St. *John.*

The Epistle of St. *Jude*, something later.

The *Revelation*, which was not Universally received of a long time.

Apocryphal Books, not full of Errors.

The Letter of *J. C. to Agbarus.*

The Letters of the *V. M.*

The Gospel according to the *Egyptians.*

The Gospel according to the *Hebrews.*

The Proto-Evangelium of St. *James.*

The Gospel of *Nicodemus.*

The Ancient Acts of *Paul and Thecla.*

The Epistle to the *Laodiceans.*

The Letters of St. *Paul to Seneca.*

The Epistle of St. *Barnabas.*

Of St. *Peter.*

The Liturgies Of St. *Mark.*

Of St. *James.*

Of St. *Matthew.*

The Canons and Constitutions of the Apostles.

The Book of *Prochorus.*

The Book of *Abdias.*

The Ancient Acts of the Passion of St. *Andrew.*

Erroneous Books, Forged by Heretics.

The Gospels Of St. *Thomas.*

Of St. *Matthias.*

Of St. *Bartholomew.*

Of the *Twelve.*

Of *Philip.*

Of *Judas.*

Of *Thaddeus.*

Of *Barnabas.*

A Book of the Childhood of Jesus Christ.

A Book of the Genealogy of Mary.

The Acts Of St. *Peter.*

Of St. *Peter.*

Of St. *Paul.*

Of St. *Andrew.*

Of St. *John.*

Of the Apostles.

Of St. *Philip.*

Of St. *Thomas.*

The Doctrine and Sermons of St. *Peter.*

The *Clementines.*

The Memoirs of the Apostles.

The Travels of the Apostles.

A Book of the Priesthood of Jesus Christ.

The Life of the Virgin Mary.

Questions of the Virgin Mary.

Of St. *Peter.*

Of St. *Paul.*

Of St. *Thomas.*

Of St. *Stephen.*

Revelations, Of St. *Peter.*

Of St. *Paul.*

Of St. *Thomas.*

Of St. *Stephen.*

Other Supposititious Books, favourable to Religion.

A Letter of *Agbarus to Jesus Christ.*

Letters of *Lentulus*, and *Pilate*, concerning *Jesus Christ.*

The Sibylline Oracles.

The Books of *Hermes Trismegistus.*

The Books of *Hystaspes.*

Seneca's Letters to St. Paul.

A Passage of *Josephus concerning Jesus Christ*; which we cannot tell whether it be Supposititious or no.

A TABLE of all the Ecclesiastical Writers mentioned in this Volume.

HERMAS.

A Genuine Books, still Extant.

A Discourse intituled, *Pastor*, divided into Three Books.

St. CLEMENT.

Genuine Books, still Extant.

Two Epistles to the *Corinthians.*

Supposititious Books.

The Conferences of St. *Peter and Apion.*

Recognitions.

Apostolical Constitutions.

Clementines.

St. DENYS, the *Areopagite.*

Supposititious Books.

Books of the Celestial and Ecclesiastical Hierarchy.

A Discourse of the Names of God.

A Discourse of Mystical Theology.

Ten Letters.

St. IGNATIUS.

Genuine Books, still Extant.

Epistles to the *Smyrneans.*

To St. *Polycarp.*

To the *Ephesians.*

To the *Magnesians.*

To the *Philadelphiaians.*

To the *Trallians.*

To the *Romans.* According to *Vossius's* and *Usher's* Editions.

Supposititious Books.

Five Spurious Greek Letters.

To *Maria Cassobolita.*

To the *Tarsians.*

To the *Antiochians.*

To *Hero the Deacon.*

To the *Philippians.*

Three in *Latin*, One to the *V. M.* the other Two to St. *John.*

St. POLYCARP.

A Genuine Book, still Extant.

An Epistle to the *Philippians.*

Books Lost.

Some Letters to the Neighbouring Churches.

Supposititious Books.

A Letter to St. *Denys the Areopagite.*

A Discourse of the Union of St. *John.*

[Dr. *Cave* produces a Quotation out of *Hallaixius's Life of St. Polycarp*, which says, This Book was concerning

A TABLE of all the Ecclesiastick Writers, &c.

A Letter to <i>Diognetus</i> , doubtful. [These are owned by Doctor <i>Cave</i> .]	A Discourse against the Heresie of <i>Hermogenes</i> . And some other little things.	To <i>Domininus</i> . Other Letters.
<i>Books Lost.</i>	<i>APOLLINARIUS.</i> <i>Books Lost.</i>	A Discourse concerning the Gospel filly attributed to <i>St. Peter</i> .
A Discourse against Heresies, particularly against <i>Marcion</i> .	An Apology to the Emperor for the Christians.	<i>RHODON.</i> <i>Books Lost.</i>
Two Books against the Gentiles, one called <i>The Psalmist</i> .	A Treatise against the Gentiles, divided into Five Books.	A Discourse against <i>Marcion</i> .
A Book of Collections concerning the Soul.	Two Books against the Jews.	A Discourse upon the <i>Hexameron</i> .
[Besides these, Dr. <i>Cave</i> mentions, An Exposition of the <i>Revelations</i> . A Commentary upon the <i>Hexameron</i> . Letters <i>περὶ τοῦ πατέρα</i> . A Discourse upon the Resurrection.]	Discourses against the <i>Montanists</i> .	<i>PANTHEUS.</i> <i>A Book Lost.</i>
<i>Supposititious Books.</i>	<i>DIONYSIUS</i> , Bishop of <i>Corinth</i> . <i>Books Lost.</i>	Commentaries upon the <i>Bible</i> .
Letters to <i>Zena</i> and <i>Serenus</i> . [Owned by Dr. <i>Cave</i> as <i>Genuine</i> .]	Epistles to the <i>Lacedemonians</i> .	<i>St. CLEMENT</i> of <i>Alexandria</i> . <i>Genuine Books, still Extant.</i>
A Confutation of some <i>Aristotelian Opinions</i> . [Owned likewise by him.]	The <i>Athenians</i> .	Exhortation to the <i>Gentiles</i> .
Questions, and Answers to the Questions of the Orthodox.	The <i>Nicomedians</i> .	<i>Pedagogus</i> , in 3 Books.
An Exposition of the Faith concerning the Trinity.	The Church of <i>Gortyna</i> .	<i>Stromata</i> , in 8 Books.
<i>MELITO.</i>	The <i>Amastrians</i> .	A Discourse concerning, <i>What Rich Man can be saved</i> .
<i>Books Lost.</i>	The <i>Gnostians</i> .	[Dr. <i>Cave</i> mentions a Hymn in Praise of our Saviour.]
Two Books of <i>Easter</i> .	<i>Soter</i> , and to <i>Chrysophora</i> .	<i>Books Lost.</i>
One of the Lives of the Prophets.	<i>PINTUS.</i> <i>A Book Lost</i>	Eight Books of Institutions.
One of the Church.	A Letter to <i>Dionysius</i> Bishop of <i>Corinth</i> .	A little Book of <i>Easter</i> .
Of the Lord's Day.	<i>PHILIP</i> and <i>MODESTUS</i> . <i>Books Lost.</i>	A Discourse of Fasting.
Of the Nature of Man.	Discourses against <i>Marcion</i> .	A Discourse of Slander.
Of the Creation.	<i>MUSANUS.</i> <i>A Book Lost.</i>	An Exhortation to Patience:
Of the Obedience of our Senses to the Faith.	A Discourse against the <i>Encratite</i> .	[And several other Discourses.]
Of the Soul, the Body, and the Spirit.	<i>BARDESANES.</i> <i>Book Lost.</i>	<i>MILTIADES.</i> <i>Books Lost.</i>
Of the Truth.	Discourse against <i>Marcion</i> .	A Discourse against the <i>Montanists</i> .
Of Baptism.	Of Fate.	Against the <i>Gentiles</i> and <i>Jews</i> .
Of the Generation of <i>J. C.</i>	<i>St. IRENÆUS.</i> <i>Genuine Books, still Extant.</i>	An Apology for the Christian Religion.
Of Prophecy.	Five Books against Heresies extant only in <i>Latin</i> .	<i>APOLLONIUS</i> , a <i>Greek</i> . <i>A Book Lost.</i>
Of Hospitality.	A Letter to <i>Victor</i> in <i>Eusebius</i> . <i>Books Lost.</i>	A Discourse against the <i>Montanists</i> .
A Book intituled, <i>The Key</i> .	Letters to <i>Blastas</i> .	<i>APOLLONIUS</i> , a <i>Roman</i> . <i>A Book Lost.</i>
Of the Devil.	To <i>Florinus</i> .	An Apology for the Christian Religion.
Of the Revelations.	A Discourse of Knowledge.	<i>ANONYMOUS Authors</i> . <i>Books Lost.</i>
Of God Incarnate.	A Discourse against <i>Marcion</i> .	Discourses against the Heresies of <i>Montanus</i> and <i>Artemo</i> .
Collections out of the Scripture.	Several Discourses of various Subjects.	<i>TERTULLIAN.</i> <i>Genuine Books, still Extant.</i>
An Apology for the Christian Religion.	<i>Books Lost.</i>	Of Penance.
on.	<i>VICTOR</i> , <i>POLYCRATES</i> , <i>THEOPHILUS</i> , <i>BACHYLLUS</i> , <i>HERACLITUS</i> . Letters and Discourses concerning the Celebration of <i>Easter</i> .	Of Baptism.
<i>TATIAN.</i>	<i>Books Lost.</i>	Of Prayer.
<i>A Genuine Book, still Extant.</i>	Commentaries upon <i>St. Paul</i> .	An Apology for the Christian Religion.
A Discourse against the <i>Gentiles</i> .	<i>MAXIMUS.</i> <i>A Book Lost.</i>	Of Patience.
<i>Books Lost.</i>	A Discourse concerning the Original of Evil.	Exhortation to Martyrdom.
A Gospel composed out of the Four.	<i>APPION</i> , <i>CANDIDUS</i> , <i>SEXTUS</i> . Commentaries upon the <i>Hexameron</i> .	A Discourse to <i>Scapula</i> .
A Discourse of Evangelical Perfection.	<i>A Book Lost.</i>	Two Books to the <i>Gentiles</i> .
<i>ATHENAGORAS.</i>	A Discourse of the Resurrection.	Of Publick Shows.
<i>Genuine Books, still Extant.</i>	<i>JUDAS.</i> <i>A Book Lost.</i>	Of Idolatry.
An Apology for the Christians.	A Discourse upon <i>Daniel's Weeks</i> .	Of the Dresses of Women.
A Discourse of the Resurrection.	<i>ARABIANUS</i> . <i>Books Lost.</i>	Of Womens Habits.
<i>Supposititious Books.</i>	Works unknown.	Of the Testimony of the Soul.
* A Romance of True and Perfect Love, in French, said to have been Translated out of Greek.	<i>SERAPION.</i> <i>Books Lost.</i>	Five Books against <i>Marcion</i> .
<i>HERMIA.</i>	Letters against the <i>Montanists</i> .	Of Prescriptions.
<i>A Genuine Book, still Extant.</i>		Of the Flesh of <i>J. Christ</i> .
A Discourse to shew the Ridiculousness of the Opinions of the Pagan Philosophers.		Of the Soul.
<i>THEOPHILUS.</i>		Of a Soldier's Crown.
<i>Genuine Books, still Extant.</i>		A Book intituled, <i>Scorpiacum</i> : [Against the <i>Gnosticks</i> .
Three Books to <i>Autolycus</i> .		Against the <i>Jews</i> .
<i>Books Lost.</i>		Against <i>Praxeas</i> .
A Discourse against <i>Marcion</i> .		Against <i>Hermogenes</i> .
		Against the <i>Valentinians</i> .
		Of the Philosophick Cloak.
		To his Wife Two Books.

[* *Huetius* in his Discourse of the Original of Romances, thinks that this Book might possibly have been composed by *Philander*, who imposed upon *M. Fumée*, as if it had been really written by *Athenagoras*. This Dr. *Cave* says is very improbable: But if we consider how extremely particular this Author is in his Description of those Buildings he mentions how very improbable it is that *Athenagoras* should have brought in his *Melanzenia*, describing *Jupiter Hammon's Temple* more like an Architect than an Historian, we can hardly conceive it to have been written by a *Greek*. Besides, the Architecture itself is so very exact according to the Rules of the Five Orders, the Four Ancientest whereof were introduced first by the *Greeks*; that it is not likely that one of that Nation, who knew very well that *Jupiter Hammon's Temple* was never raised by Men that were acquainted with their Models of Building, would ever have described it as Built after such a manner, if he had thought fit to have described it at all. So that though we cannot certainly tell whether *Philander*, (who wrote Commentaries upon *Vitruvius*) was the Author of this Romance, or no; yet these Reasons seem to make it more than probable, that it was not written by *Athenagoras*, especially since a *Greek Copy* was never yet produced, and that none of the Ancients ever quoted it, either as his, or as belonging to any Body else. And I do not doubt, but Dr. *Cave* would have been of the same Opinion, if he had read the Book over himself.]

[† Since the first Edition of Mr. *du Pin's Bibliothèque* was Published by Mr. *Dodwell* set out the Chronological Fragments

of Bishop *Pearson*, with Additions of his own to the late Bishop of *Chester's Discourses* concerning the Succession of the first Bishops of *Rome*. In his Additions to the Second Chapter of Bishop *Pearson's First Discourse*, he brings some Arguments to prove that this *Theophilus*, the Author of these Discourses to *Autolycus*, was not that Bishop of *Antioch* that was the Sixth from *St. Peter*, as it has hitherto universally been believed. *Theophilus* speaks of the Persecution, as of a Calamity the Christians then groaned under, in two or three places, towards the End of the Third Book: καθημένοι and ἀντεῖδον daily and until now. He says also, that it chiefly lay upon those that hastened after Virtue, and endeavoured to live a *Holy Life*, Στιθεσθεντες αγριεύεις τοιούτοις. These Mr. *Dodwell* affirms to have been *Prosclytes* and *Catechumens* who endeavoured to live up to the Rules of their New Religion, as *Origen* and his Disciples did, which is properly meant by the word αγριεύεις. The Persecution of *Severus* was raised particularly against New Converts, and those that endeavoured to instruct the *Catechumens* in the Christian Faith: for which Reason, *Origen* was so severely enquired after; from hence it will necessarily follow, That *Theophilus*, who mentions the Persecution as a thing that had been of some Continuance, which did not begin till the Year CCIII. could not be that Bishop of *Antioch* that succeeded *Maximinus*, and preceded *Heros*.

A TABLE of all the Ecclesiastical Writers, &c.

Of Chastity.
Of Fasting.
Of single Marriages.
An Exhortation to Chastity.
Of Flight in Persecution.
Of Veiling of Virgins.
Books Lost.
A Discourse against *Apollonius*.
Of *Aaron's Robes*.
Of Circumcision.
Of Clean and Unclean Beasts.
Of Paradise.
Of Fate.
Of the Hope of the Righteous.
Against *Apelles*.
Of Baptism, in Greek.
Of Publick Shows.
Of Veiling of Virgins.
[The Discourse de *Corona Militis* was translated likewise by himself into Greek. Supposititious Books.]
A Catalogue of Heresies at the End of his Prescriptions.
A Letter of Jewish Meats.
Of the Trinity.
Several Poems.

CAIUS.
Books Lost.
A Discourse against *Proclus the Montanist*.
Another intituled, *The little Labyrinth*.
Of the Nature of the Universe.

HIPPOLYTUS.
A Genuine Book, still Extant.
A Paschal Cycle.
Books Lost.
Commentaries upon the Psalms.
Of the Witch of *Endor*.
Commentaries upon St. John's Gospel, and the *Apocalypse*.
Of Spiritual Gifts.
Apostolical Tradition.
Chronicles; or Chronological Accounts of Time.
Against the Greeks, and *Plato*, concerning the Universe.
An Exhortation to *Severina*.
A Demonstration of the Time of *Easter*, as it is in the Table.
Odes upon all the Scriptures.
Of God, and the Resurrection of the Dead.
Of Good, and whence comes Evil.
Against Heresies.
Against the *Marcionites*.
Several other Tracts.
Supposititious Books.
Of the End of the World, and Anti-Christ.
A Demonstration against the Jews.
A Discourse of *Susanna*. [Not disowned by Doctor *Cave*.]
Collections against *Bero* and *Helico*, against the *Excerpta of Anastasius*.
Homilies of the Trinity, and the Incarnation.
A short Account of the Lives of the XII. Apostles.
[Ascribed by some to *Hippolytus Junior*, who lived about the Year Dccccxxxiii.]

GERMINIANUS.
Books Lost.
Works unknown.

ALEXANDER.
Books Lost.
Epistles, to the *Antinoite*.
To the *Antiochians*.
To *Origen*.
To *Demetrius*, and others.

JULIUS AFRICANUS.
A Genuine Book, still Extant.
A Letter to *Origen*, concerning the History of *Susanna*.
Books Lost.
A Chronicon.
A Letter to *Aristides* of the Genealogy of J. C. a great part whereof is quoted by *Eusebius*.

MINUTIUS FELIX.
A Genuine Book, still Extant.
Ostavius; A Dialogue against the *Genitices*.

AMMONIUS.
A Genuine Book, still Extant.
Evangelical Harmony.
Books Lost.
Several Treatises.
A Supposititious Book.
Of Fate, lost.

ORIGEN.
Genuine Books, still Extant.
See the Catalogue of his *Comments upon the SS. in his Life*.
Against *Celsus* in Eight Books.
Of Martyrdom.
Of the History of *Susanna*, in a Letter to *Africanus*.
His Principles, in *Latin*.
Of Prayer.
Books Lost.
His Principles in Four Books.
Of the Resurrection.
Stromata in Ten Books.
Conference with *Beryllus*, Bishop of *Bosra*.
Dialogues concerning the Resurrection.
An Explication of the Hebr. Names of the O. T.
Supposititious Books.
Against *Marcus*; a Dialogue.
Two Commentaries upon *Job*.
Commentaries upon St. Mark.
Several Homilies.
The Lamentations of *Origen*.

BERYLLUS.
Book Lost.
Conference, Letters, and other small things.

ST. CYPRIAN.
Genuine Books, still Extant.
LXXXIII. Letters.
Of the Vanity of Idols.
Testimonies against the Jews, to *Quirinus*, in Three Books.
Of the Discipline and Habits of Virgins.
Of the *Lapsi*.
Of the Unity of the Church.
Of Prayer.
An Exhortation to Martyrdom.
Of Mortality.
To *Demetrianus*.
Of Works of Mercy and Alms-Deeds.
Of Patience.
Of Envy.
[*Trithemius* tell us, That St. Cyprian also enlarged *Seneca's* and *Tyro's* Characters, by adding of numbers of Technical words that belong'd to the Christian Religion; they are all Printed by *Gruer*, and are commonly bound up with his Body of Inscriptions.]
Supposititious Books.
Against Publick Shows.
Of Chastity.
Homily against *Novatian*.
Homily against *Gamesters*.
Of the *Celibacy* of the Clergy.
Of XII. Abuses of the Age.
A *Panegyrick* upon Martyrdom.
Of double Martyrdom.
A Discourse of the Cardinal Virtues by *Arnaldus Bonevallis*.
Rufinus's Explication of the Creed.
Of the Baptism of Heretics.
Of Mount *Sion*, and Mount *Sinai*.
The Supper.
Of the Revelation of Saint John Baptist's Head.
Celsus's Preface.
Two Books to Martyrs.
St. Cyprian's Confession.
A Kalendar for *Easter*.
The Secrets of St. Cyprian.

PONTIUS.
A Genuine Book, still Extant.
St. Cyprian's Life.

CORNELIUS.
Genuine Books, still Extant.
Two Letters amongst St. Cyprian's, and a Fragment of another in *Eusebius*.

NOVATIAN.
Genuine Books, still Extant.
A Letter in St. Cyprian's Works.
Of the Trinity.
Of Jewish Meats.
Books Lost.
Of the Passover.
Of the Sabbath.
Of Circumcision.
Of the High Priest.
Of Prayer.
Of Resolution.
Concerning *Attalus*.

ST. MARTIALIS SIXTUS.
Supposititious Books.
Two Letters.
The Sentences of *Sixtus*, the Pythagorean.

GREGORY Thaumaturgus.
Genuine Books, still Extant.
A Speech to *Origen*.
A Profession of Faith in *Gregory Nyssen*.
A Canonical Epistle.
A Paraphrase upon *Ecclesiastes*.
Supposititious Books.
An Exposition of Faith Published by *Turrian*.
A Treatise of the Soul.
Sermons.

DIONYSIUS of Alexandria.
Genuine Books, still Extant.
Besides Fragments produced by *Eusebius*, we have a Letter to *Basilides*.
Books Lost.
Two Letters to the Roman Confessors.
To *Stephen*.
To *Sixtus*.
To *Philemon*.
To *Dionysius*.
To *Hierax*.
To the Church of *Antioch*, against *Paulus Samosate*.
Paschal Letters.
Discourses of Martyrdom.
Of the Promises of God.
Against the *Sabellians*.
Of the Trinity to *Dionysius*.
An Apology and Refutation of his former Opinions.
Of Nature, and Temptations.
Several other Letters mentioned by *Eusebius*.
A Supposititious Book.
A Discourse against *Origen*, quoted by *Anastasius of Nice*.

THEOGNOSTUS.
A Book Lost.
Institutions.

ATHENOGENES.
A Book Lost.
A Hymn.

DIONYSIUS, Bishop of *Rome*.
A Book Lost.
A Letter against the *Sabellians*.

MALCHION.
Supposititious Book.
A Conference against *Paulus Samosate*.

ANATOLIUS.
A Genuine Book, still Extant.
A Discourse concerning *Easter*, in Latin.

VICTORINUS.
A Genuine Book, still Extant.
A Discourse upon the *Revelations*. [This is thought to be Spurious by most Men, or at least extremely interpolated.]
Books Lost.
A Book against all Heresies.
Commentaries upon *Genesis*, *Exodus*, *Leviticus*, *Isaiah*, *Ezekiel*, *Ecclesiastes*, and the *Canticles*, [*Habakkuk*, St. *Matthew*, and the *Revelations*. Dr. *Cave* has published the Beginning of a Discourse of this *Victorinus*, Of the *Fabrick of the World*, which he thinks may be a Fragment of this Father's Commentaries upon *Genesis* or the *Apocalypse*.]

PIERIUS.
Books Lost.
Homily upon *Hosea*.
Twelve other Books.

METHODIUS.
Genuine Books, still Extant.
The Banquet of the Virgins, and several Fragments.

Books Lost.
Of the Resurrection.
Of the Witch of *Endor*.
Of Free Will.
Commentaries upon *Genesis*, *Canticles*, and several other Books.
Supposititious Books.
A Homily upon the Presenting of J. C. in the Temple.
Another Sermon upon *Palm-Sunday*.
A Latin Profession of Faith upon the Trinity.

PAMPHILUS.
Books Lost.
Letters.

LUCIAN.
Books Lost.
A new Edition of the Version of the Bible.
Small Tracts, and some Letters.

A TABLE of all the Ecclesiastical Writers &c.

ZENO Veronensis. Supposititious Books.	Eclogues upon the Bible. Letters to Alexander and Euphrasian, cited in the Second Council of Nice. An Apology and Refutation. An Oration made at the Dedication of the Church of Jerusalem. Supposititious Books.	An Epistle to Adelphius. Two Letters to Serapion upon the Divinity of the Son and the Holy Ghost. An Exposition of the Faith. A Letter concerning the History of the Decision of the Council of Nice. A Letter concerning the Opinion of St. Dionysius of Alexandria, upon the Trinity.
Homilies. ARNOBIUS. Genuine Books, still Extant. Seven Books against the Gentiles. Book Lost. Poem upon his Voyage. LACTANTIUS. Genuine Books, still Extant. Institutions in Seven Books; An Abridgment of the first three Books. Of the Workmanship of God. Of the Anger of God. Of Persecution, or the Deaths of the Persecutors. Books Lost. To Asclepiades Eight Books of Letters. COMODIANUS. Genuine Books, still Extant. Instructions to the Gentiles.	A Commentary upon the Canticles. Lives of the Prophets. Sermons published by Sirmonius. A Concordance translated by Ambrose Camaldulensis. CONSTANTINE the Emperor. Genuine Books, still Extant. An Oration made at the Convention of the Saints. An Oration to the Fathers at the Council of Nice. A Prayer. Several Letters, of which see a Catalogue in p. 15. &c. Several Edicts in favour of the Christian Religion, of which you have the Catalogue in p. 16, 17. &c. Books Lost. Several Harangues. Several Letters. Several Edicts. Supposititious Book. The Donation of Constantine to the Bishop of Rome.	A Treatise of the Union of the Human Nature with the Word. Two Treatises of the Incarnation against Apollinarius. A Treatise against the Followers of Sabellius. An Epistle to John and Antiochus. An Epistle to Palladius. An Epistle to Dracontius. An Epistle to Marcellinus upon the Psalms. An Homily on the Sabbath, and of the Circumcision. A Treatise of the Words of Jesus Christ: Whoever shall be guilty of Blasphemy against the Holy Ghost, &c. Two Letters to Serapion upon the Divinity of the Holy Ghost. A short Discourse against the Arians. Conference between St. Athanasius and the Arians in the Presence of Jovian. Epistle to Ammon. A Fragment of a Festival Epistle. An Epistle to Ruffinian. The Book, intituled, An Abridgment of the Holy Scripture. The Life of St. Anthony, [interpolated extremely, if not Spurious.] Books Lost. A large Treatise of Faith. A Treatise upon these Words of Jesus Christ: My Soul is troubled even unto Death. Some Dogmatical Treatises. Supposititious Books.
JULIUS FIRMICUS MATERNUS. Genuine Book, still Extant. Of the Error of Prophane Religions. COUNCILS of the 3. first Centuries. Genuine Books, still Extant. A Letter from the Council of Antioch concerning Paulus Samosatenus Euseb. Lib. VII. Ch. 30. Books Lost. Synodical Letters in P. Victor's time concerning the Celebration of Easter. A Decree of a Council held under Agrippinus, concerning the Baptism of Heretics. A Decree of another under Dionysius Bishop of Rome. A Decree of another held at Antioch, in P. Stephen's time. A Decree of some Councils held in Asia, concerning Noetus. Supposititious Books. A Letter and a Profession of Faith of the Council of Antioch, set down by Turrian. Decretals of the Ancient Popes before Syrius.	JUVENCUS. Genuine Book, still Extant. A Poem upon the Life of Jesus Christ. Books Lost. Hymns.	A Treatise of the Life of Jesus Christ. RHEΤΙCΙUS. Book Lost.
EUSEBIUS of Cesarea. Genuine Books, still Extant. An Apology for Origen in five Books; composed by him and the Martyr Pamphilus, with a Sixth by himself alone. A Treatise against the Philosopher Hippocrates. Fifteen Books of Evangelical Preparation. Twenty Books of Evangelical Demonstration. A Chronicon divided into two Parts. An Ecclesiastical History divided into Ten Books. A little Treatise of the Martyrs of Palestine. Five Books against Marcellus of Ancyra, of which the three last are intituled, Of Ecclesiastical Theology. Four Books of the Life of Constantine. An Oration of Constantine's to the Assembly of the Saints. A Panegyric upon Constantine. A Treatise of Topicks. A Letter preserved by Theodoret. A Translation of the Evangelical Canons, and of the Letter to Carpianus. Books Lost. The ten last Books of Evangelical Demonstration. Part of the First Part of his Chronicon. A Paschal Cycle. Five Books of the Theophany or Incarnation. Ten Books of Commentaries upon Isaiah. Thirty Books against Porphyry. A Treatise of the Signification of the Names which the Jews give to other Nations. A Description of the Holy Land and the Temple. Three Books of the Life of Pamphilus. Little Tracts upon the Martyrs. A Commentary upon the 150 Psalms. The Evangelical Canons and the Letter to Carpianus in Greek. A Commentary upon the First Epistle to the Corinthians. A Treatise of the Polygamy of the Patriarchs.	A Commentary upon the Canticles. EUSTATHIUS of Antioch. Genuine Books, still Extant. A Treatise concerning the Witch of Endor. Fragments of his Book upon the Soul, and of his Discourse cited by Theodoret. Books Lost. A Treatise against the Arians. Homilies. Letters. A Treatise of the Soul. Supposititious Book. A Commentary upon the Creation. PETER of Alexandria. Genuine Book, still Extant. Canons upon Penance. Books Lost. A Treatise upon the Divinity. A Discourse upon Penance. A Sermon against the pre-existence of Souls. A Mystagogical Discourse. ALEXANDER of Alexandria. Genuine Books, still Extant. Two Letters against Arius, produced by the Ecclesiastical Historians. Pastoral Letter published by Coselerius. St. ATHANASIUS. Genuine Books, still Extant. Two Treatises against the Gentiles, whereof the Second is, intituled, Of the Incarnation. An Apologetick to the Emperor Constantine. A Letter to the Egyptians, intituled, The First Discourse against the Arians. A Letter to all the Orthodox Bishops. First Apology. Second Apology. Four Treatises against the Arians. A Letter to those that lead a Monastick Life. An Historical Treatise to these that lead a Monastick Life. A Letter to Serapion concerning the Death of Arius. A Treatise of Synods. Two Letters extant in the Works of Lucifer. A Letter written in the Name of the Council of Alexandria. A Letter written in the Name of the Council of Antioch. A Letter to the Bishops of Egypt, Arabia, &c. A Letter to the Africans. A Letter to Epictetus. A Sermon upon these Words; My Father hath given me all things.	A Treatise of the Incarnation against Paulus Samosatenus. A Refutation of the Hypocrisy of Melletius. A Treatise concerning Virginity. A Treatise of the Testimonies of Scripture for the Trinity. An Homily of the Annunciation of the Virgin. The Life of St. Synecletica. The Creed which bears the Name of St. Athanasius. An Exposition of Faith upon the Incarnation. A Disputation against Arius. A Letter to Liberius. An Explication of these Words of Jesus Christ, Go to the Village, &c. A Homily upon the Passion. A Homily upon Seed-time. A Discourse against all Heresies. A Discourse of the Ascension of Jesus Christ, and of Melchizedech. A Letter to Jovian. A Book of Definitions. Seven Dialogues of the Trinity. A Book intituled, a Tragedy. Questions to Antiochus, &c. A Homily upon Easter Eve. A Fragment of a Letter to Euphychius. Eleven Books of the Unity and of the Trinity. An Exhortation to the Monks. A short Instruction to the Monks. Letters of St. Athanasius to the Popes Marcus and Faelix. A Relation of the Passion, and of the Image of Jesus Christ in the City of Berytus. A Fragment upon the Incarnation against the Disciples of Paulus Samosatenus. A Fragment upon the Sabbath. Seven Homilies, Published by Holstenius. Four Discourses, Published by F. Combes. Fragments of Commentaries upon Job and the Psalms cited in the Catena upon the Scriptures.

A TABLE of all the Ecclesiastical Writers, &c.

JACOBUS NISIBENUS.
Books Lost.
Twenty three Treatises cited by Gennadius, the Titles of which are set down in Pag. 49.

MARCELLUS of Ancyra.
Books Lost.
Treatises on different Subjects, and particularly against the Arians; Eusebius cites several Passages in them, which he refutes.

HOSIUS.
Genuine Book, still Extant.
A Letter to Constantius.
Books Lost.
Several Treatises against the Arians.
A Letter to his Sister in Praise of Virginity.

JULIUS.
Genuine Books, still Extant.
A Letter to the Bishops of the East.
A Letter to the Egyptians, produced by St. Athanasius.

Supposititious Books.
A Letter to Dionysius concerning the Incarnation.
A Letter to Docius upon the same Subject.
The two Decretals attributed to this Pope.

ASTERUS.
Books Lost.
Commentaries upon the Epistle to the Romans, upon the Gospels and upon the Psalms.

THEODORUS.
Books Lost.
Commentaries upon St. Matthew, St. John, the Epistles of St. Paul, and upon the Psalms.

TRYPHILLIUS.
Books Lost.
Commentaries upon the Canticles, and several other Books.

HELIODORUS.
Book Lost.
A Book of the Nature of Principles.

DONATUS.
Books Lost.
A Treatise of the Holy Ghost.
A Letter on the same Subject.

VITELLIUS.
Book Lost.
A Book shewing that the Servants of God are hated by the World; and some other Writings concerning Discipline.

MACROBIUS.
Book Lost.
A Treatise addressed to Confessors and Virgins.

St. ANTHONY.
Genuine Books still Extant.
Seven Letters to Monasteries.
An Exhortation to Monks.
A short Rule.
Supposititious Books.
A Sermon against Vice.
Other Sermons.

St. PACHOMIUS.
Genuine Book, still Extant.
A Rule for the Monks.
Moral Precepts.
Eleven Letters.

ORESESIS.
Genuine Book still Extant.
A Treatise of the Institution of Monks.

THEODORUS.
Genuine Book, still Extant.
A Letter concerning Easter.
Books Lost.
Several other Letters.

The MACARIUS.
Genuine Books, still Extant.
Fifty Homilies or Discourses to the Monks.
Seven small Tracts.
A Rule for the Monks.
Another Rule in the Form of a Dialogue.

Book Lost.
A Letter cited by Gennadius.

SERAPION.
Genuine Book, still Extant.
A Treatise against the Manichees.

Books Lost.
A Treatise upon the Titles of the Psalms. Several Letters.

EUSEBIUS EMISenus.
Books Lost.
A Treatise against the Jews.

Another against the Gentiles.
Another against the Novatians.

A Commentary upon the Epistle to the Galatians.
Several Homilies upon the Gospels.
Supposititious Books.

A Homily in Latin.
BASIL of Ancyra.
Books Lost.

A Treatise against Marcellus of Ancyra.
A Treatise of Virginity.
Some other small Tracts.

LIBERIUS.
Several Letters. See the Catalogue p. 63.

St. HILARY.
Genuine Books, still Extant.
Twelve Books of the Trinity.

A Treatise of Synods.
Three Discourses addressed to Constantinus.

Fragments.
Conference with Auxentius.
Commentaries upon the Psalms, and upon St. Matthew.

Books Lost.
A Treatise against Ursacius and Valens.
An Historical Treatise.
A Tract against Diocorus.
Commentaries upon Job.
Commentaries upon the Canticles.
A Collection of Hymns.
A Treatise of Mysteries to Fortunatus.
Letters.

Supposititious Books.
A Hymn and Letters to his Daughter Apla.

LUCIFER.
Genuine Books, still Extant.
Five Books for St. Athanasius, against Constantius and against the Arians.

VICTORINUS of Africa.
Genuine Books, still Extant.
Four Books against Arius.

A Treatise in Defence of the Term Consubstantial.
Three Hymns of the Trinity.
A Poem of the Maccabees.
A Treatise against the Manichees.
A little Tract about the beginning of Day.

Books Lost.
Commentaries upon St. Paul.

St. PACIANUS.
Genuine Books, still Extant.
Three Letters against the Novatians.

A Treatise of Baptism.

GREGORY of Nazica.
Books Lost.
Several Treatises:
A Book concerning Faith; unless this be the same with the 49th. Discourse among St. Gregory Nazianzen's.

PHÆBADIUS.
Genuine Book, still Extant.
A Treatise against the Second Creed of Sirmium.

OPTATUS.
Genuine Books, still Extant.
Six Books against the Schism of the Donatists.

Supposititious Book.
A Seventh Book.

ACACIUS of Cesarea.
Books Lost.
A Treatise against Marcellus of Ancyra.

The Life of his Predecessor Eusebius.
Seventeen Volumes of Commentaries upon the Scripture.

Seven Volumes upon divers Subjects.

PHOTINUS.
Books Lost.
A Treatise against the Gentiles.
A Treatise addressed to the Emperor Valentinian.

A Conference with Marcellus of Ancyra, cited by St. Epiphanius, Hæres. 71.
Several other Discourses.

AETIUS.
Book Lost.
An Impious Libel upon the Trinity, whereof St. Epiphanius relates some Fragments, Hæres. 76.

EUNOMIUS.
Books Lost.
Seven Books of Commentaries upon the Epistle to the Romans.

Several Discourses against the Church.
An Apology against the Treatise of St. Basil.

GEORGE of Laodicea.
Genuine Books, still Extant.
Two Letters produced by St. Athanasius.

A Circular Letter against Aetius, cited by Sozomen.
Books Lost.

A Treatise against the Manichees.
The Life of Eusebius Emisenus.

THE APOLLINARIUS.
Genuine Book, still Extant.
A Translation of the Psalms in Verses.

Several Commentaries upon the Scriptures.
Treatises against the Arians, against Origen, and against several other Heretics.

A Treatise against Porphyry, divided into Thirty Books.
A Treatise of the Truth of the Christian Religion against Julian.

Some Letters.
A Poem containing the History of the Jews divided into Twenty Four Books.

Tragedies and other Poetical Pieces, the Subjects whereof were Piety.
The Gospels and the Epistles in Dialogues.

TITUS of Bostra.
Genuine Book, still Extant.
A Translation of Three Books against the Manichees.

Books Lost.
The Fourth Book against the Manichees, and the Greek Text of all the Four.

Some other Discourses.
Supposititious Books.
Commentaries upon the Gospel of St. Luke.

A Sermon upon Palm-Sunday.

DIDYMUS of Alexandria.
Genuine Books, still Extant.
A Translation of his Treatise concerning the Holy Spirit; made by St. Jerome.

A Translation of his Commentaries upon the Canonical Epistles.

A Fragment of a Tract against the Manichees.

Books Lost.
See the Catalogue of them, p. 103.

PETER of Alexandria.
Genuine Book, still Extant.
A Letter quoted by Theodoret, Book IV. Chap. 22. of his History.

Books Lost.
A Letter to those that were Banished, whereof Facundus cites Two Fragments.

LUCIUS.
Books Lost.
A Letter upon the Feast of Easter.

Some other Treatises.

AQUILINUS SEVERUS.
Book Lost.
The History of his Life, intituled, Catastrophe.

EUZOIUS.
Books Lost.
Several Treatises of which we have no knowledge.

St. CYRIL of Jerusalem.
Genuine Books, still Extant.
Eighteen Catechetical Discourses to the Catechumens.

Five Mystagogical Lectures.
A Letter upon the Apparition of the Cross.

A Letter concerning the Presentation of Jesus Christ in the Temple.

Supposititious Book.

A Letter to St. Augustine.
St. EPHREM the Syrian.
See the Catalogue of his Works, p. 118, 119, and 120.

DAMASUS.
Genuine Books, still Extant.
Two Letters to St. Jerome, to be found in the Works of that Father.

A Letter to the Bishops of Illyricum.
A Letter to Paulinus.

Anathematisms sent to Paulinus.
A Letter to the Bishops of the East against Timothy, produced by Theodoret.

Supposititious

A TABLE of all the Ecclesiastical Writers, &c.

<i>Supposititious Books.</i>	Sermons upon several Subjects, whereof see the Catalogue; p. 179.	P H I L A S T R I U S.
A Letter of <i>Damasus</i> to <i>St. Jerome</i> .	Funeral Orations and Panegyrics.	<i>Genuine Books, still Extant.</i>
A Decretal Epistle.	A Canonical Epistle to <i>Letoinus</i> .	<i>A Treatise of Heresies.</i>
Epigrams, Epitaphs and other Poems.	A Letter to <i>Olympius</i> .	T I M O T H Y of Alexandria.
St. <i>B A S I L.</i>	A Letter concerning the Profession of a Christian.	<i>Genuine Books, still Extant.</i>
<i>Genuine Books, still Extant.</i>	A Treatise of the End that a Christian ought to propose to himself.	<i>Canonical Responses.</i>
481 Letters of this Saint.	A Letter concerning Pilgrimages.	<i>Book Lost.</i>
Three Canonical Letters to St. <i>Amphilochius</i> .	A Letter to <i>Flavianus</i> .	<i>A Letter to Diodorus.</i>
Nine Homilies upon the beginning of <i>Genesis</i> .	<i>Books Lost.</i>	N E C T A R I U S.
Two Homilies upon the Creation of Man.	Commentaries upon the <i>Proverbs</i> , and an entire Commentary upon <i>Ecclesiastes</i> .	<i>Genuine Book, still Extant.</i>
A Homily upon Paradise.	Commentaries upon the Epistles of St. Paul.	<i>A Homily upon the Holy Martyr <i>Theodorus</i>.</i>
A Homily concerning Watchfulness, upon the 6th. Chapter of <i>Proverbs</i> .	Some other Books whereof we have no Knowledge.	G E L A S I U S of Cesarea.
Twenty Two Homilies upon the <i>Psalms</i> .	<i>Supposititious Books.</i>	<i>Books Lost.</i>
A Commentary upon the Sixteen first Chapters of <i>Isaiah</i> .	A Latin Treatise containing the Passages in the Old Testament to prove the Divinity.	<i>A Continuation of the History of Eusebius.</i>
Five Books against <i>Eunomius</i> .	A Book of Philosophy, written by <i>Nemesius</i> .	<i>Some Homilies and Treatises.</i>
A Book concerning the Holy Ghost to St. <i>Amphilochius</i> .	St. CÆS A R I U S.	S Y R I C I U S.
Two Books of Baptism.	<i>Supposititious Books.</i>	<i>Genuine Books, still Extant.</i>
Thirty One Homilies upon Diverse Subjects.	Dialogues upon several Questions in Divinity.	<i>A Letter to <i>Himerius</i>.</i>
Three Treatises concerning a Monastick Life.	St. A M P H I L O C H I U S.	<i>The Second and Third Letter to the same.</i>
A Treatise of Judgment, and another of Faith.	<i>Genuine Books, still Extant.</i>	<i>The Fifth to <i>Anysius</i>.</i>
<i>Astetical Discourses</i> , viz.	A Synodical Letter, published by <i>Cotelerius</i> .	<i>The Fourth is dubious.</i>
The greater and lesser Rules.	Several Fragments quoted by <i>Theodore</i> in the Councils of <i>Ephesus</i> and <i>Chalcedon</i> , and by several Authors.	S A B I N U S.
The Book of a Monastick Life.	<i>Books Lost.</i>	<i>Book Lost.</i>
The Constitutions.	Several Homilies upon the Scripture.	<i>A History of the Councils, or a Collection of their Acts.</i>
A Treatise of the Chastisements of Monks.	Some Letters.	A M B R O S E of Alexandria.
A Treatise concerning Virginity.	<i>Supposititious Books.</i>	<i>Book Lost.</i>
<i>Books Lost.</i>	Eight Sermons published by <i>F. Combesis</i> .	<i>A Dogmatical Treatise against <i>Apollinaris</i>.</i>
Commentaries upon the whole Bible.	The Life of St. <i>Basil</i> .	<i>A Commentary upon <i>Job</i>.</i>
A Genuine Liturgy.	M A X I M U S.	T H E O T I M U S.
Some other Treatises.	<i>Book Lost.</i>	<i>Books Lost.</i>
<i>Supposititious Books.</i>	A Treatise concerning Faith.	<i>Short and Sententious Tracts in form of Dialogues.</i>
Letters to <i>Julian</i> and to <i>Apollinaris</i> .	E U S E B I U S V E R C E L L E N S I S.	E V A G R I U S of Antioch.
Commentaries upon the <i>Psalms</i> .	<i>Genuine Book, still Extant.</i>	<i>Books Lost.</i>
A Panegyick upon St. <i>Barlaam</i> .	Three Letters.	<i>Treatises, of which we know nothing.</i>
A Discourse of Consolation.	<i>Book Lost.</i>	St. A M B R O S E.
An Admonition to his Spiritual Son.	A Translation of <i>Eusebius's</i> Commentary on the <i>Psalms</i> .	<i>Genuine Books, still Extant.</i>
A Treatise of the Praises of a Solitary Life.	M E L E T I U S.	<i>A Treatise of the Creation of the World, composed of Nine Sermons, and divided into Six Books.</i>
Three Liturgies.	<i>Genuine Book, still Extant.</i>	<i>Upon the Terrestrial Paradise.</i>
A Grammar.	A Homily upon these Words in the Proverbs, <i>God hath Created me, &c.</i> quoted by <i>St. Epiphanius, Heres. 73</i> .	<i>Upon the History of <i>Cain</i> and <i>Abel</i>, divided into Two Books.</i>
St. G R E G O R Y N A Z I A N Z E N.	D I O D O R U S of Tarsus.	<i>Of the Ark and the Life of <i>Noah</i>; not perfect.</i>
<i>Genuine Books, still Extant.</i>	<i>Books Lost.</i>	<i>Two Books upon the Life of <i>Abraham</i>.</i>
Forty Four Discourses or Sermons.	A Treatise of Destiny.	<i>A Treatise of <i>Isaac</i> and the Soul.</i>
A Letter to <i>Euzius</i> .	A Treatise of the Holy Ghost.	<i>A Treatise of the Benefits or Advantages of Death.</i>
A Letter to <i>Nectarinus</i> .	A Treatise against Heretics.	<i>A Treatise of forsaking the World.</i>
Letters to <i>Cledonius</i> , intituled, <i>Discourse</i> 17. and 52d.	Commentaries upon several Books of the Holy Scripture.	<i>Two Books of <i>Jacob</i>, and a happy Life.</i>
Several Poems.	A Treatise against the Jews, and against the <i>Melchisedechians</i> .	<i>A Discourse of the Life of the Patriarch <i>Joseph</i>.</i>
A Discourse in <i>Latin</i> concerning Bishops.	Treatise of the Trinity, of the Resurrection, of the Soul, and of Providence.	<i>A Discourse upon the Benedictions of the Patriarchs.</i>
242 Letters.	A Tract to <i>Euphronius</i> against <i>Aristotle</i> .	<i>The Book of <i>Elias</i>, and of Fasting.</i>
His Last Will and Testament.	H I L A R Y the Deacon.	<i>A Treatise of <i>Naboth</i> and the Poor.</i>
<i>Supposititious Books.</i>	<i>Books attributed to him.</i>	<i>Four Books concerning the Intercession or the Complaints of <i>Job</i> and <i>David</i>.</i>
The 47th, 48th, 49th, and 50th. Discourses.	Commentaries upon St. <i>Paul</i> , which carry the Name of <i>St. Ambrose</i> .	<i>The first Apology for <i>David</i>.</i>
The Paraphrase upon <i>Ecclesiastes</i> .	Questions upon the Old and New Testament which bear St. <i>Augustine's</i> Name.	<i>An Explication of Twelve Psalms, viz.</i>
St. G R E G O R Y N Y S S E N.	P R I S C I L L I A N.	<i>Psal. 1. 35, 36, 37, 38, 39, 40. 43. 45. 47, 48. 61.</i>
<i>Genuine Books still Extant.</i>	<i>Books Lost.</i>	<i>A Book upon Psalm 119.</i>
A Treatise upon the Creation of the World.	Some little Discourses.	<i>A Commentary upon the Gospel of St. <i>Luke</i>, divided into Ten Parts.</i>
A Treatise of the Formation of the World.	M A T R O N I A N U S.	<i>Three Books of the Offices of Ministers.</i>
A Treatise concerning the Witch of <i>Endor</i> .	<i>Books Lost.</i>	<i>Three Books concerning Virgins, to <i>Marcellina</i>.</i>
A Book of the Life of <i>Moses</i> .	Some pieces in Verse.	<i>A Treatise concerning Widows.</i>
Two Treatises upon the Inscriptions of the <i>Psalms</i> .	T I B E R I A N U S.	<i>A Treatise of Virginity.</i>
A Homily upon the Sixth Psalm.	<i>Books Lost.</i>	<i>A Discourse of the perpetual Virginity of <i>Mary</i>.</i>
Homilies upon <i>Ecclesiastes</i> and the <i>Canities</i> .	His Apology.	<i>An Exhortation to Virginity.</i>
Twelve Books against <i>Eunomius</i> .	D I C T I N I U S.	<i>A Book of Mysteries.</i>
The greater Catechism.	<i>Books Lost.</i>	<i>Two Books of Penance.</i>
A Treatise concerning Faith addressed to <i>Simplicius</i> .	Some little Treatises.	<i>Five Books concerning Faith, or of the Trinity.</i>
A Discourse upon the great <i>Abraham</i> , or of the Divinity of the Son and the Holy Ghost.	I T H A C I U S.	<i>Three Books of the Holy Spirit.</i>
A Treatise on the Trinity to <i>Ablabius</i> .	<i>Books Lost.</i>	<i>A Treatise of the Incarnation.</i>
A Treatise to <i>Eustathius</i> .	A Treatise in form of an Apology against the <i>Priscillianists</i> .	<i>Ninety two Letters.</i>
A Treatise of the Difference between the Nature and Hypostasis.	<i>Supposititious Book.</i>	<i>Funeral Orations upon <i>Valentinian</i> and <i>Theodosius</i>.</i>
A Treatise of common Notions.	A Book against <i>Varimadus</i> .	<i>Hymns for the Office and upon the Six Days of the Creation.</i>
Two little Treatises against <i>Apollinaris</i> .	F A U S T I N U S.	<i>Books Lost.</i>
A Treatise against the <i>Manichees</i> .	<i>Genuine Books, still Extant.</i>	<i>Part of the Treatise of the Ark and of <i>Noah</i>.</i>
A Treatise of the Soul.	Seven Books against the <i>Arians</i> and the <i>Macedonians</i> , falsely attributed to <i>Gregory of Bæcica</i> .	<i>A Treatise upon the Incarnation, whereof <i>Theodore</i> quotes a Fragment.</i>
Another Treatise of the Soul and of the Resurrection.	His Petition to the Emperors <i>Valentinian</i> and <i>Theodosius</i> .	<i>A Treatise upon the Sacraments, and of Philosophy.</i>
A Treatise to <i>Jerius</i> of untimely Death of Children.		
A Treatise of Virginity.		

A TABLE of all the Ecclesiastical Writers, &c.

A Commentary upon *Isaiah*.
 Instruction to *Fritigildis*.
 Another Instruction to *Pansophius*.
Cassiodorus mentions some Homilies upon the Book of *Wisdom*, a Commentary upon all the Prophets, and a Commentary upon the Epistles of St. *Paul*.
 A Commentary upon all the Psalms according to *Trithemius*.
Supposititious Works.
 A Second Apology for *David*.
 Commentaries upon the *Canticles*.
 A Treatise of the Fall of a Virgin consecrated to God.
 Several Hymns upon *Festivals*.
 All his Sermons upon the Year and upon the Feasts.
 A Discourse upon the Dignity of Humane Nature.
 A Sermon upon the Forbidden Fruit.
 The Treatise of the Forty two Mansions or Encampments of the Children of *Israel*.
 A Commentary upon the Epistles of St. *Paul*.
 A Commentary upon the *Apocalypse*.
 The Harmony of the Evangelists, St. *Matthew* and St. *Luke*, concerning the Genealogy of our Saviour.
 A Treatise upon the Creed.
 A Discourse of the Divinity of the Son.
 A Treatise intituled, *Of the Mystery of Easter*.
 A Discourse of a Virgin consecrated to God.
 A Discourse of the Vocation of the Gentiles.
 An Epistle to *Demetrias*.
 The 29, 34, 35, and 55. Letters.
 The preparatory Prayers for saying of Mass.
 The Book of the Combate between Virtues and Vices.
 The Exposition of Faith.
 A Treatise of the Holy Spirit.
 A Book of Penance.
 A History of the Life and Manners of the *Brahmans*.
 St. *EPIPHANIUS*.
Genuine Books, still Extant.
 The Book against Heresies, intituled, *Panarium*.
 The Recapitulation or Abridgment of his Book of Heresies.
 A Discourse of Faith intituled, *Anchoratus*.
 A Treatise of Weights and Measures.
 The *Physiologues*.
 A Treatise of the Twelve precious Stones.
 A Book of the Life and Death of the Prophets.
 A Letter to St. *John of Jerusalem*.
 Nine Sermons, dubious.
PHILOCARPATHIUS.
Supposititious Book.
 A Commentary upon the *Canticles*.
 Q. *JULIUS HILARIO*.
Genuine Book, still Extant.
 A Chronicon or a Treatise of the duration of the World.
EVAGRIUS PONTICUS.
Genuine Books still Extant.
 Part of a Gnostical Book and a Practical Book contained in One hundred and Seventy one Sentences, with Eleven Instructions for Monks; Published by *Cotelerius* in the Third Tome of the *Monumenta Ecclesiae Graecae*, pag. 68.
 A Treatise intituled *Antirrheticus*, or rather a Summary of that Treatise; published by *Bigotius* at the end of *Palladius*.
 The History of *Pacho*, among the Works of St. *Nilus*.
 Sentences attributed to St. *Nilus*, which are found in the Works of that Author, from Page 543. to Page 575.
 Other Sentences, which are at the end of the First Volume of the *Bibliotheca Patrum*. Gr. Lat.
 A Small Treatise of the Names of God, published by *Cotelerius* in the Second Vol. of the *Monumenta Ecclesiae Graecae*, Page. 116.
 Fragments and Sentences of *Evagrius*, in the *Code of Monastic Rules*, in the *Apophthegms of the Fathers*, and in the *Ascecal Treasure*, publish'd by *Possimus*.
 Three Fragments quoted out of the Gnostical and Practical Books produced by *Socrates*, Book 3. chap. 3. Book 4. chap. 23.
Books Lost.
 The Gnostical, Practical and Antirrhetic Books.
 Six hundred Problems.
 Two Books of Sentences.
M A R K the Hermit.
Genuine Books, still Extant.
 Eight Spiritual Discourses in the *Bibliotheca Patrum*.
Book Lost.
 A Ninth Discourse against the *Melchizedekians*.
S I M P L I C I A N U S.
Genuine Book, still Extant.
 Two Letters, in Saint *Augustine*.
Book Lost.
 A Letter mentioned by *Gennadius*.
V I G I L I U S of Trent.
Genuine Book.
 A Letter concerning the Martyrs, related by *Surius* at the 23d. of *May*.
P R U D E N T I U S.
Psychomachia.
Cathemerinon.
Perifelchanon.
Apotheosis.
Hamartigenia.
 Two Books against *Symmachus*.
 An Abridgment of some Histories of the Old and New Testament.
Books Lost.
 The *Dittochaeon*.
 A Commentary upon the Six Days Work.
D I A D O C H U S.
Genuine Books.
 A Hundred Chapters concerning a Spiritual Life.
Books Lost.
 Ten Definitions.
A U D E N T I U S.
Book Lost.
 A Treatise of Faith against Heretics.
E N D E L E C H I U S.
Genuine Book.
 A Bucolick.
F L A V I A N U S.
Books Lost.
 Sermons upon different Subjects, whereof *Theodore* produces some Fragments.
 St. *JOHN CHRYSOSTOME*'s Works.
 Homilies and Sermons upon the *Pentateuch*.
Genuine Books, still Extant.
 Sixty seven Homilies upon *Genesis*, Vol. I. of the *Eaton Edition*, from Page 1. to 522. and Vol. 2. of *Paris*, from Page 1. to 725.
 Nine Homilies upon *Genesis* in the English Edition Vol. 5. from p. 1. to 38. and in the *Paris Edit.* Vol. 2. from p. 725. to 773.
 Two Fragments of Homilies — Upon *Adam* and *Abraham*. V. 5. Ed. *Eton*. p. 648. and 653.
Books Spurious, or Dubious.
 Ten Homilies upon *Genesis*, English Edition, v. 1. p. 39.
 Hom. upon *Gen. 1. God saw all his Works*, &c. Ed. En. v. 5. p. 145. Ed. P. v. 6. p. 18.
 Hom. upon these words, *Gen. 1. Let us make man after our own Image*, Ed. En. v. 5. p. 645. P. v. 6. p. 24.
 Latin Homilies, 2, 3, 4, 5, 6, 7, 8, 9, 11, 12, 13, 14, and 15. upon *Genesis* in the Latin Edition of *Lyons*, V. 1. p. 206, &c.
 Hom. upon these words of *Abraham*, *Gen. 24. v. 10. Put thine hand under my thigh*, &c. Ed. En. v. 7. p. 565. P. v. 6. p. 30.
 Hom. upon *Adam* driven out of Paradise, v. 7. Ed. En. p. 37.
 A Sermon upon the Sacrifices of *Cain* and *Abel*; upon the Giants and the Flood, v. 7. Ed. En. p. 458.
 A Sermon upon *Abraham* and *Isaac*, ibid. p. 394.
 Hem. upon the brazen Serpent, Num. 21. Ed. En. v. 5. p. 669. P. v. 6. p. 49.
 Another Homily upon the same, Ed. En. v. 7. p. 448.
 Upon the Books of *Kings*.
Genuine Books.
 Five Sermons concerning the History of *F Hannah* and *Samuel*, Ed. Eng. v. 5. from p. 50. to 83. and *Paris* v. 8. from p. 784. to 854.
 Three Sermons of *David* and *Saul*; whereof the first is, v. 8. Ed. En. p. 10. And the two others, v. 6. p. 83. and 89. Ed. p. 841. 854. 864.
 A Sermon upon the History of *Elijah* and the Widow of *Sarepta*, *I Kings 18*. Ed. En. v. 8. p. 261. P. v. 5. p. 636.
Books Spurious.
 Several Sermons upon divers places of the Books of *Kings*, upon *David* and *Goliath*, Ed. L. v. 1. p. 243.
 A Sermon upon the words of *David*, 2 *Kings 7. ibid. p. 243*.
 A Sermon upon *Abdalom*, ibid. p. 245.
 A Sermon upon *Elijah* in Latin, ibid. p. 246. and in Greek, v. 6. p. 128. Ed. P.
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Books Spurious.

Three Sermons of Penance, Ed. Eton, v. 6. p. 905.

Another Sermon of Penance, Ed. Eng. v. 7. p. 282.

An Homily of Repentance and Continency, by *John the Faster*, Ed. Eton, v. 7. p. 641. P. v. 1. p. 809.

A Sermon of Prayer, Ed. Eng. v. 7. p. 476.

An Homily against Hypocrisie, Ed. Eton, v. 7. p. 297. P. v. 6. p. 529.

A Sermon of Fasting, Ed. Eng. v. 7. p. 428.

A Sermon of Fasting, and of Alms-giving, Ed. Eng. v. 6. p. 883. P. v. 6. p. 635.

Several Sermons of Fasting, Ed. Eng. v. 7. p. 428. p. 466. p. 469. p. 470. p. 509. p. 510.

A Sermon of Alms-deeds, Ed. Eng. v. 7. p. 520.

Several Homilies about Providence, Riches, and Poverty, Ed. L. v. 5. from p. 582. to p. 598.

A Sermon against Swearing, ibid. p. 599.

A Sermon against those that live in Pleasures, ibid. p. 600 and 601.

That none shall mourn excessively for the Dead, Ed. Eng. v. 6. p. 943.

A Sermon of Faith, Hope, and Charity, Ed. Eng. v. 7. p. 288. 293. 295. 299. 322.

Spiritual Admonitions, Ed. Eton, v. 7

A TABLE of all the Ecclesiastical Writers, &c.

A Sermon of Patience, &c. Ed. Eng. v. 7. p. 435.
 A Sermon to prove that a Disciple of Jesus Christ must be meek, Ed. Eng. v. 6. p. 903. P. v. 6. p. 468.
 Sermons of Charity and Meekness, Ed. Eng. v. 6. p. 742. 750.
 Other Moral Sermons, which are Collections out of St. Chrysostome, ibid. v. 5. 7. 313. to 375.
 A Sermon to shew, That whosoever hath received any Gift of God, ought to impart the same to others, Ed. Eng. v. 7. p. 42.
 A Sermon against those that accuse Priests of living at ease, taken out of St. Chrysostome's Homilies, out of the 9th. upon the Ep. to the Philip. and out of the Homilies, upon the Ep. to Tim. and to Titus, Ed. Eton, v. 6. p. 896.
 A Discourse against those that abused Virgins Consecrated to God, En. Eng. v. 6. p. 976.

Homilies upon Festival Days.

Genuine Books.
A N Homily upon Christmas, Ed. Eton, v. 5. p. 51. 1. P. v. 5. p. 417.
 A Sermon of Jesus Christ's Nativity, Ed. Eton, v. 5. p. 846. P. v. 6. p. 493.
 An Homily of Christ's Baptism, Ed. Eng. v. 5. p. 523. P. v. 1. p. 275.
 A Sermon upon the Holy Week, Ed. Eng. v. 5. p. 540. P. v. 3. p. 712.
 An Homily about Judas's Treason, Preached upon Holy Thursday, Ed. A. v. 5. p. 547. P. v. 5. p. 406.
 An Homily upon Christ's Passion, Ed. Eton, v. 5. p. 663. P. v. 5. p. 431.
 An Homily concerning the Cross and the Thief, Ed. Eton, v. 5. p. 567. P. v. 1. p. 437.
 An Homily of Christ's Resurrection, Ed. Eng. v. 5. p. 581. P. v. 5. p. 447.
 A Sermon upon Easter, Ed. Eng. v. 5. p. 885. P. v. 6. p. 641.
 A Sermon upon the Ascension, Ed. Eng. v. 5. p. 595. P. v. 5. p. 457.
 Four Sermons upon the Ascension, P. v. 6. p. 448, &c.

Two Sermons upon Pentecost, Ed. Eton, v. 5. p. 602. and 611. P. v. 5. p. 468. and 481.

Spurious Books.

An Homily upon the Annunciation, Ed. Eng. v. 5. p. 889. P. v. 6. p. 350.
 Sermons upon the same Subject, Ed. Eng. v. 7. p. 515. 237. 247.
 A Sermon upon Christmas, v. 5. Edit. Eng. p. 843.
 Three other Sermons upon the same Festival, Ed. Eng. v. 7. p. 307. 367. 400.
 Two Sermons upon the Theophany, Ed. Eng. v. 7. p. 350. and p. 388. P. v. 6. p. 252. and p. 361.
 An Homily of Circumcision, and concerning Simeon, Ed. Eng. v. 5. p. 872. P. v. 6. p. 245.
 A Sermon upon the Epiphany, which is also attributed to St. Gregory Thaumaturgus, Ed. Eng. v. 7. p. 657.
 An Homily upon Mid-Lent, Ed. Eng. v. 5. p. 876.
 An Homily of Judas his Treason, Ed. Eng. v. 5. p. 893.
 An Homily upon Good-Friday, Ed. Eng. v. 5. p. 906. P. v. 6. p. 403.
 An Homily upon the Good Thief, Ed. Eng. v. 5. p. 910.
 A Sermon upon the Passion, Ed. Eng. v. 7. p. 459.
 A Sermon concerning the Cross, Ed. Eng. v. 7. p. 502. P. v. 6. p. 288.
 A second Sermon upon the same Subject, Ed. Eng. v. 5. p. 868. P. v. 6. p. 611.
 A third Sermon, Ed. Eng. v. 7. p. 864. P. v. 6. p. 620.
 A fourth, about the Worship of the Cross, Ed. Eng. v. 7. p. 493. P. v. 6. p. 611.
 A Sermon of the Exaltation of the Cross, Ed. Eng. v. 7. p. 661. written by Pantaleon the Monk.

An Homily upon Palm-Sunday, Ed. Eng. v. 5. p. 882.
 A Sermon of the Resurrection, Ed. Eng. v. 5. p. 592. P. v. 6. p. 442.
 Another Sermon upon Christ's Resurrection, Ed. Eng. v. 7. p. 264. 506.
 An Homily upon Easter, v. 5. Ed. Eton, p. 148.
 Seven Discourses upon the Fast of Easter, Ed. Eng. v. 5. p. 977.
 Sermons upon Ascension and Whitsunday, ibid.
 Sermons upon Ascension, Ed. Eton, v. 7. p. 330. p. 424. p. 466.
 An Homily on Whitsunday, Ed. Eton, v. 5. p. 976. P. v. 6. p. 227.
 An Homily between Easter and Whitsunday, Ed. Eton, v. 7. p. 372.
 An Homily upon the Feast of Pentecost, Ed. Eton, v. 7. p. 582.
 An Homily on Christ's second Coming, Ed. Eton, v. 5. p. 782. P. v. 6. p. 651.

Homilies upon the Saints.

Genuine Books.

A Panegyric upon all the Saints, Ed. Eng. v. 5. p. 618. P. v. 5. p. 685.
 A Panegyric upon all the holy Martyrs, Ed. Eng. v. 5. p. 614. P. v. 1. p. 792.
 An Homily concerning the Martyrs, Ed. P. v. 5. p. 860.
 A Fragment of an Homily in praise of Abraham, Ed. Eng. v. 5. p. 653. P. v. 1. p. 799.
 Three Homilies upon the Maccabees, and their Mother, Ed. Eng. v. 5. p. 640. 633. 637. P. v. 1. p. 516. 552. 556.
 A Discourse of St. Peter and Elias, Ed. Eng. v. 8. p. 18. P. v. 1. p. 758.
 Seven Homilies in praise of St. Paul, Ed. Eton, v. 8. p. 33. P. v. 5. p. 492.
 A Panegyric upon St. Ignatius, Ed. Eton, v. 5. p. 498. P. v. 1. p. 508.
 A Panegyric upon St. Meletius Bishop of Antioch, Ed. Eng. v. 5. p. 537. P. v. 1. p. 323.
 A Panegyric upon St. Babylas, Ed. Eng. v. 5. p. 438. P. v. 1. p. 641.
 A Panegyric upon St. Philogonius, Ed. Eng. v. 5. p. 505. P. v. 1. p. 551.
 A Panegyric upon St. Eustathius, Ed. Eng. v. 5. p. 628. P. v. 1. p. 571.
 A Sermon upon the S. S. Domnina, Erenice & Prosope, Ed. Eton, v. 5. p. 473. P. v. 1. p. 557.
 An Homily upon St. Pelagia, Ed. Eton, v. 5. p. 482. P. v. 1. p. 491.
 A Sermon upon St. Romanus Martyr of Antioch, Ed. Eton, v. 5. p. 488. P. v. 1. p. 508.
 A Sermon upon St. Barlaam, Ed. Eng. v. 5. p. 493. P. v. 1. p. 785.
 A Sermon upon S. S. Juventinus. and Maximus Martyrs, Ed. Eng. v. 5. p. 533. P. v. 1. p. 485.
 A Panegyric upon St. Lucian Martyr, Ed. Eng. v. 5. p. 529. P. v. 1. p. 530.
 A Panegyric upon Julian Martyr, Ed. Eng. v. 5. p. 621. P. v. p. 535.
 An Homily upon the Egyptian Martyrs, Ed. Eng. v. 5. p. 519. P. v. 1. p. 770.
 A Panegyric upon S. Phocas, Ed. Eng. v. 5. p. 826. P. v. 1. p. 775.
 Panegyric upon St. Thecla, Ed. Eng. v. 5. p. 943. P. v. 1. p. 785.
 An Homily upon St. Bassus, Ed. P. v. 5. p. 869.
 A Panegyric upon St. Drosis, Ed. P. v. 5. p. 877.

Books Spurious.

A Sermon concerning Joseph and Chasity, Ed. Eton, v. 5. p. 656. P. v. 6. p. 134.
 A Discourse about Elias the Prophet, Ed. Eton, v. 5. p. 672. P. v. 6. p. 128.
 Upon St. John's Conception, Ed. Eng. v. 5. p. 831. P. v. 6. p. 516.
 A Sermon upon St. John, Ed. Eng. v. 7. p. 531. P. v. 6. p. 311.
 Two Sermons upon St. John the Baptist and Herodias, Ed. Eng. v. 7. p. 545. and 549. P. v. 6. p. 281. 379.

Two other Sermons upon St. John, Ed. Eng. v. 7. p. 531. and 533.
 A Sermon upon the Twelve Apostles, Ed. Eng. v. 5. p. 995. P. v. 6. p. 320.
 An Homily upon St. Peter and St. Paul, Ed. Eng. v. 5. p. 995. P. v. 6. p. 315.
 A Sermon of St. Thomas, Ed. Eng. v. 5. p. 837. P. v. 5. p. 324.
 Another Sermon upon St. Thomas, Ed. Eng. v. 7. p. 575.
 A Sermon upon St. Stephen, Ed. Eng. v. 5. p. 864. P. v. 6. p. 328.
 Another Sermon upon the same, Ed. Eng. v. 9. p. 871.
 Three others Ed. Eng. v. 7. p. 579.
 A Panegyric upon St. John the Evangelist, Ed. P. v. 6. p. 605.
 Two other Sermons upon St. John the Evangelist, Ed. Eng. v. 7. p. 342. 344.
 A second Sermon upon St. Romulus, Ed. Eng. v. 5. p. 840. P. v. 1. p. 346.

St. Chrysostome's Treatises.

Genuine Books.

A Book against the Gentiles, Ed. Eng. v. 5. p. 442. P. v. 1. p. 647.
 A Writing against Jews and Gentiles, to prove that Jesus Christ is God, Ed. A. v. 6. p. 622. P. v. 5. p. 725.
 A Treatise against those who find fault with a Monastick Life, Ed. Eton, v. 6. p. 161. P. v. 4. p. 355.
 A Comparison betwixt a Monk and a King, Ed. Eton, v. 7. p. 230. P. v. 4. p. 449.
 A Treatise against such as will be scandalized without a cause, Ed. Eng. v. 7. p. 1. P. v. 5. p. 756.
 Two Discourses to Theodorus, the second ought to be placed first, Ed. Eng. v. 6. p. 55. P. v. 4. p. 545.
 Six Books of the Priesthood, Ed. Eng. v. 6. p. 1. P. v. 4. p. 1.
 A Treatise of Compunction of heart to Demetrius, Ed. Eton, v. 6. p. 138. P. v. 4. p. 98.
 Two Books of Compunction of heart to Stelechius, Ed. Eton, v. 6. p. 151. P. v. 4. p. 121.
 Three Books of Divine Providence to Stagirites, Ed. Eng. v. 6. p. 84. P. v. 4. p. 1. 7.
 A Treatise of Virginity, Ed. Eng. v. 6. p. 244. P. v. 4. p. 275.
 Two Discourses against Womens dwelling with Clergymen, Ed. Eng. v. 6. p. 214. and 230. P. v. 4. p. 225. and 247.
 Another Discourse shewing, That a Clergyman ought not to use jesting, Ed. Eng. v. 6. p. 963. P. v. 6. p. 594.
 Two Discourses to a Young Widow, Ed. Eng. v. 6. p. 296. and 304. P. v. 4. p. 456. and 469.
 A Treatise to shew that no man can be offended but by himself, Edit. Eng. v. 7. p. 36. P. v. 4. p. 498.
 Two Letters to Pope Innocent, Ed. P. v. 4. p. 593. and 599.
 A Letter concerning his Persecution to the Priests and Bishops cast into Prison, Ed. P. p. 600.
 Two hundred forty two Letters to Olympias and others, Ed. Eng. v. 7. p. 51. to p. 205. P. v. 4. p. 603, &c. to p. 834.
 A Letter to Cesarinus a Monk, Printed by it self;

Spurious Books.

Liturgy, Ed. Eton, v. 6. p. 983. P. v. 4. p. 522.
 Ed. Eng. and Eton, signifies Sir Henry Savile's Edition in Greek; P. is Paris Edition in Greek and Latin; L. is the Lyons Edition, only in Latin.

ANTIOCHUS.

Genuine Books.

A Fragment produced by Theodore, in his Second Dialogue.

Other Fragments produced by Gelasius in the Book of the two Natures.

Books Lost.

A Discourse against Covetousness.

A Sermon upon the Parable of the Man that was Born Blind, and several other Homilies.

A TABLE of all the Ecclesiastical Writers, &c.

SEVERIANUS.

Genuine Books.

A Sermon on the Seals, another upon the brazen Serpent and several others which are found among St. Chrysostome's.

Six Sermons of the Creation of the World.

Two Fragments produced by Gelasius and some others, drawn from the *Catechism* upon the Scripture.

Books Lost.

A Commentary upon the Epistle to the Galatians.

A Treatise upon the Feast of the Baptism and Epiphany of Jesus Christ.

A Discourse against Novatus, and several Sermons.

ASTERIUS.

Genuine Books.

Eleven Sermons on different Subjects.

Extracts of several others related by Photius.

Three Homilies upon the Psalms, published by Cotelensis; if they are really his.

Books Lost.

Several other Sermons.

ANASTASIUS.

Genuine Book.

A Letter to John of Jerusalem.

Books Lost.

A Synodical Letter against Origen.

A Letter to Rufinus.

A Letter to Venerius.

A Treatise of the Incarnation.

Supposititious Books.

Two Letters, one to the Bishops of Germany and Burgundy, and the other to Nectarius.

CHROMACIUS.

Genuine Book.

A Discourse upon the Beatitudes.

Books Lost.

Commentaries upon the whole Gospel of St. Matthew.

Several Sermons.

Supposititious Book.

A Letter of Chromacius to St. Jerome, upon the Martyrology.

GAUDENTIUS.

Genuine Books.

Nineteen Sermons.

Four small Treatises.

The Life of St. Philastrius.

JOHN of Jerusalem.

Book Lost.

An Apologetic against his Enemies.

Supposititious Book.

A Treatise to Caprasius of the Institution of Monks.

THEOPHILUS of Alexandria.

Genuine Books.

Three Paschal Letters among the Works of St. Jerome.

Three other Letters, *ibid.*

Some Greek Fragments of other Paschal Letters, related by Theodore and the Councils of Ephesus and Chalcedon.

Another Fragment of his Treatise against Origen, and two Fragments of a Treatise addressed to the Monks of Scirha.

Five Canonical Letters.

Books Lost.

A Treatise against Origen.

A Treatise against the Anthropomorphites.

A Cycle of the Feast of Easter.

A Treatise to the Monks of Scirha, written against St. John Chrysostome.

Two first Paschal Letters, and the Sixth.

THEODORUS of Mopsuestia.

* Vide the Catalogue of his Works in his Life.

PALLADIUS.

Genuine Book.

Historia Lausiana.

Life of St. John Chrysostome, written perhaps by another Palladius.

INNOCENTI.

Genuine Books.

Thirty four Letters, whereof the Thirteenth is Supposititious.

St. FEROME.

Genuine Books, still Extant.

Forty nine Letters of Exhortation, Instruction or Commendation, with the Lives of St. Paul the Hermit, St. Hilarion and Malchus contained in the first Tome of his Works.

A Treatise against Helvidius.

Two Books against Jovinian.

An Apology for those Books addressed to Pammachius.

An Apologetical Letter to Domnion and Pammachius.

A Letter and Treatise against Vigilanus.

A Letter to Marcella against Montanus.

A Letter to Riparius against Vigilantius.

A Letter to Apronius against the Origenists.

Two Letters to Damasus upon the Hypostases.

A Dialogue against the Luciferians.

A Letter to Avitus, concerning the Errors of Origen.

A Translation of the Letter of St. Ephiphanius to John of Jerusalem.

A Letter to Pammachius against the Errors of John of Jerusalem.

A Letter to Theophilus against the same.

A Letter to Rufinus.

Three Books of Apology against Rufinus.

A Letter to Cresphon, and Three Books of Dialogues against the Pelagians.

Three Letters to Theophilus.

A Letter against Vigilantius.

Some other Letters on divers Subjects of Doctrine, particularly to St. Augustine.

A Treatise of the best manner of Translating.

Fifty Critical Letters or thereabouts, upon the Holy Scriptures.

A Book of the Names of Countries and Cities mentioned in the Bible.

An Explication of the Proper Names of the Hebrews.

An Explication of the Hebrew Alphabet and Jewish Traditions.

Letters to Minerius and Paulinus.

A Treatise of Illustrious Men, or of Ecclesiastical Writers.

A Latin Version of the Text of the Bible from the Septuagint.

A New Version from the Hebrew Text.

Eighteen Books of Commentaries upon Isaiah.

Six Books upon Jeremiah.

Fourteen Books upon Ezekiel.

One Book upon Daniel.

A Commentary upon Ecclesiastes, and upon the Twelve Minor Prophets.

A Harmony of the Four Gospels.

Four Books of Notes upon the Gospel of St. Matthew.

Commentaries upon the Epistles of St. Paul to the Galatians, to the Ephesians, to Titus, and to Philemon.

A Translation of the Book of Didymus, concerning the Holy Ghost.

A Translation of some Homilies of Origen.

A Translation of Eusebius's Chronicon.

Books Lost.

Annotations upon the Psalms.

A Commentary upon the Tenth Psalm, and upon the Six following.

A Treatise upon the Book of Job.

A Treatise of Heresies.

A Treatise of the Resurrection.

A Letter to Antius.

Annotations upon the Prophets.

Supposititious Books.

Questions upon the Chronicles, and upon the Books of Kings.

An Explication of the Names of Countries and Cities spoken of in the Acts of the Apostles.

A Commentary upon the Lamentations of Jeremiah.

A Book of Annotations upon St. Mark.

A Commentary upon the Psalms.

A Commentary upon the Epistles of St. Paul.

A Letter to Demetrias.

Letters and Treatises in the last Tome, upon which there is a Censure past at the end of the Account of St. Jerome's Works in this Volume.

RUFINUS.

Genuine Books.

Translations of the Works of several Authors, of which there is a Catalogue in Rufinus's Life.

Two Books of Ecclesiastical History.

A Discourse concerning the Falsification of the Books of Origen.

A Book of Invectives against St. Jerome.

An Apology, to Pope Anastasius.

An Explication of the Creed.

An Explication of the Benedictions of Jacob.

A Commentary upon the Prophets, Hosea, Joel, and Amos.

Books Lost.

Several Letters, and some Translations.

Supposititious Book.

A Commentary upon the Seventy five First Psalms.

SOPHRONIUS.

Genuine Book.

A Version into Greek of St. Jerome's Treatise of Illustrious Men.

Books Lost.

An Elogy on Bethlehem.

A Discourse of the Ruine of Serapis.

A Translation of St. Jerome's Treatise of Virginity.

A Translation of the Latin Version of the Psalms and the Prophets, made by St. Jerome.

SULPICIUS SEVERUS.

Genuine Books.

An Abridgment of Sacred History divided into two Books.

The Life of St. Martin.

Three Letters concerning the Virtues and Death of that Saint.

Three Dialogues.

Seven Letters.

Books Lost.

Several Letters of Piety.

St. PAULINUS.

Genuine Books.

Fifty Letters of Doctrine and Piety.

The Passion of St. Genesius.

Thirty two Pieces of Poetry.

Books Lost.

An Abridgment of the History of the Kings.

A Panegyric upon Theodosius.

A Letter to his Sister, of the Contempt of the World, and some others.

A Treatise of Penance, and of the Praise of Martyrs.

Offices upon the Sacraments.

PELAGIUS.

Genuine Books.

A Commentary on the Epistle of St. Paul attributed to St. Jerome.

A Letter to Demetrias, and some others, in the last Tome of St. Jerome.

A Confession of Faith, to Pope Innocent.

Fragments of a Treatise of the Power of Nature, and Free-Will, in St. Augustine.

Books Lost.

A Treatise of the Power of Nature.

Several Books concerning Free-will.

COELSTIUS.

Genuine Books.

Six Propositions.

Eight Definitions or Reasonings.

A Profession of Faith, to Pope Zosimus, of which we have only some Fragments.

A TABLE of all the Ecclesiastical Writers, &c.

<i>LUCIAN.</i> <i>Genuine Book.</i>	<i>Supposititious Books.</i> Thirteen Letters of St. Augustine to Boniface, and of Boniface to St. Augustine. A Letter to Demetrias.	<i>Supposititious.</i> Three Sermons on the Creed.
The History of the Invention of the Relicks of St. Stephen.	A Letter of St. Augustine to St. Cyril. A Dispute with Pascenius.	A Sermon of the fourth Day of Passion Week.
<i>AVITIUS.</i> <i>Genuine Book.</i>	<i>TOME III.</i> Which contains the Treatises upon Scripture. <i>Genuine.</i>	A Discourse concerning the Deluge. A Sermon upon the Persecution of the Barbarians.
A Translation of the Book of Lucian, of the Invention of the Relicks of St. Stephen.	Four Books of Christian Doctrine. An imperfect Work upon Genesis. Twelve Books upon Genesis. Seven critical Books of the ways of speaking used in the eleven first Books of the Bible. Seven Books of Questions upon the same Books.	A Sermon upon the new Canticle. A Sermon of the Discipline and Usefulness of Fasting.
<i>EYODIUS.</i> <i>Genuine Book.</i>	Annotations upon Job. The Looking-glass.	A Sermon upon the Taking of Rome. A Collection of Twenty one Questions. Sixty five Questions.
A Treatise of Faith or of the Unity of the Trinity, among the Works of St. Augustine.	A Treatise of the Harmony of the Gospels, divided into four Books.	A Book of Faith to Peter. A Book of the Spirit, and of the Soul.
<i>Supposititious Books.</i>	A Commentary upon the Sermon of Jesus Christ upon the Mount.	A Treatise of Friendship. A Book of the Substance of Love.
Two Books of the Miracles of St. Stephen's Relicks.	Two Books of Questions upon the Gospel of St. Matth. 'Tis question'd whether these Books be Genuine.	A Book of the Love of God. Soliloquies.
<i>SEVERUS.</i> <i>Genuine Book.</i>	A Hundred and twenty four Treatises upon the Gospel of St. John.	A Book of Meditations. A Treatise of Contrition of Heart.
A Letter of the Conversion of the Jews in the Island of Minorca, made by the Miracles of the Relicks of St. Stephen.	Ten Homilies upon the first Epistle of St. John.	The Manual.
<i>MARCELLUS MEMORIALIS.</i> <i>Genuine Book.</i>	An Explication of several places of the Epistle to the Romans.	The Looking-glass.
The Acts of the Conference of Carthage.	An imperfect Commentary upon the Epistle to the Romans.	The Looking-glass of a Sinner.
<i>EUSEBIUS.</i> <i>Book Lost.</i>	A continued Commentary upon the Epistle to the Galatians.	The Ladder of Paradise.
A Treatise of the Mystery of the Cross.	<i>Supposititious.</i>	A Treatise of the knowledge of Life.
<i>URSINUS.</i> <i>Genuine Book.</i>	A Treatise of the Miracles in the Scripture, divided into three Books.	A Book of the Christian Life.
A Treatise concerning the Re-baptizing of those Baptiz'd by Heretics.	A Discourse of the Benedictions of the Patriarch Jacob.	A Book of wholesome Instructions.
<i>MICARIUS.</i> <i>Book Lost.</i>	Questions upon the Old and New Testament.	A Book of the twelve Abuses of the Age.
A Treatise against Astrologers.	An Explication of the Revelation.	The Combate of Virtues and Vices.
<i>HELIODORUS.</i> <i>Book Lost.</i>	<i>TOME IV.</i> <i>Genuine.</i>	A Book of Sobriety and Charity.
A Treatise of Virginity.	An Explication of the Psalms.	A Book of true and false Repentance.
<i>PAULUS.</i> <i>Book Lost.</i>	<i>TOME V.</i> <i>Genuine.</i>	A Treatise of Antichrist.
A Treatise of Penance.	An Hundred eighty three Sermons, upon several passages of the Old and New Testament.	A Treatise upon the Magnificat.
<i>HELVIDIUS.</i> <i>Book Lost.</i>	Eighty eight Sermons upon the great Festivals of the Year.	A Treatise of the Assumption of the Blessed Virgin.
A Treatise against the Virginity of the Blessed Virgin Mary, refus'd by St. Jerome.	Sixty nine upon the Festivals of the Saints.	A Discourse concerning the Visitation of the Sick.
<i>VIGILANTIUS.</i> <i>Books Lost.</i>	Twenty three upon divers Subjects.	Some Sermons.
Some Treatises of the Discipline of the Church.	Fragments of the Sermons of St. Augustine.	A Sermon to the Brothers Hermits.
<i>ST. AUGUSTINE.</i> <i>TOME I.</i> <i>Genuine Books.</i>	<i>Supposititious.</i>	<i>TOME VII.</i> <i>Genuine.</i>
Two Books intituled of Retractions.	The last Classe of Sermons which contains those that are dubious.	Twenty two Books of the City of God.
Thirteen Books of Confessions.	The Addition which contains Three hundred and seventeen supposititious Sermons.	<i>TOME VIII.</i> <i>Contains his Writings against Heretics.</i>
Three Books against the Academicks.	<i>TOME VI.</i> Which contains the Dogmatical Works.	<i>Genuine.</i>
A Treatise of Blessedness.	<i>Genuine.</i>	A Treatise of Heresies to Quodvultdeus.
Two Books of Order.	Answers to eighty three Questions.	A Treatise against the Jews.
Two Books of Soliloquies.	Two Books of Questions to Simplicius.	A Treatise of the Usefulness of Faith.
A Treatise of the Immortality of the Soul.	Answers to Eight Questions of Dulcianus.	A Treatise of two Souls.
A Treatise of the Quantity of the Soul.	A Treatise of the Belief of things that we know nothing of.	A Conference with Fortunatus.
A Treatise of Musick, divided into six Books.	An Explication of the Creed.	A Treatise against Adimantus.
The Book of a Master.	A Treatise of Faith and good Works.	A Treatise against the Manichees.
Three Books of Free-will.	The Manual to Laurentius.	Thirty three Books against Faustus a Manichee.
Two Books upon Genesis against the Manichees.	The Combat of a Christian.	A Conference with Felix.
A Book of the True Religion.	The Book of Instruction.	A Treatise of the Nature of Good.
The Rule.	A Treatise of Continence.	A Book against Secundinus.
<i>Books Lost.</i>	A Treatise of the advantages of Marriage.	Two Books against the Adversary of the Law and the Prophets.
A Treatise of Beauty and Knowledge.	A Treatise of the Holy Virginity.	A Treatise against the Priscillianists and the Origenists.
Treatises of Grammar, Logick, Rhetorick, Geometry, Arithmetick and Philosophy.	A Treatise of the advantages of Widowhood.	An Answer to a Discourse of an Arian.
<i>Supposititious Books.</i>	Two Books concerning those Marriages, which cannot be excused of Adultery.	A Conference against Maximinus.
Treatises of Grammar.	A Book concerning Lying.	Fifteen Books of the Trinity.
Of Logick.	A Treatise against Lying.	<i>Supposititious.</i>
Of Categories.	A Treatise of the Labour of Monks.	A Discourse of five Heresies.
Of Rhetorick.	A Treatise against the Predictions of the Devil.	A Trial between the Church and the Synagogue.
Monastick Rules.	A Treatise of the care we ought to have for the Dead.	The Book of Faith.
<i>TOME II.</i> <i>Genuine Books.</i>	A Treatise of Patience.	A Memorial of the manner of Receiving the Manichees.
Two Hundred and Seventy Letters, divided into four Classes.	A Sermon upon the Creed.	A Book of the Unity of the Trinity.
The first contains the Letters written from the time of his Conversion to his Ordination, from the year 386. to the year 395. in Number thirty.	A Treatise of the advantages of Monastick Rules.	A Treatise of the Essence of the Divinity.
The second contains the Letters written to the year 410. in Number 92.	A Book concerning Lying.	A Dialogue of the Unity of the Holy Trinity.
The third contains the Letters written between that time and his Death, to the Number of 109.	A Treatise against Lying.	A Book of Ecclesiastical Doctrines.
The last Class contains the Letters to which there are no dates; in Number 39.	A Treatise of the Labour of Monks.	<i>TOME IX.</i> <i>Contains the Treatises against the Donatists.</i>
	A Treatise against the Predictions of the Devil.	<i>Genuine.</i>
	A Treatise of the care we ought to have for the Dead.	A Hymn against the Donatists.
	A Treatise of Patience.	Three Books against the Epistle of Parmenian.
	A Sermon upon the Creed.	Seven Books of Baptism.

A TABLE of all the Ecclesiastical Writers, &c.

A Conference with *Emeritus*.
Two Books against *Gaudentius*.
Books Lost.
A Book against the Epistle of *Donatus*.
Two Books against the *Donatists*.
A Book against *Centurius*.
A Book of the Proofs and Testimonies against the *Donatists*.
A Treatise against a *Donatist*.
Advertisements to the *Donatists*.
A Discourse addressed to *Emeritus*.
Supposititious.
A Sermon concerning *Rufianus*.
A Book against *Fulgentius*.

TOME X.
Contains the Treatises against the *Pelagians*.
Genuine.
Three Books of Merits, and of the Remission of Sins.
A Book of the Spirit, and of the Letter.
A Treatise of Nature and Grace.
A Book of the Acts of *Pelagius*.
A Treatise of the Grace of Jesus Christ.
A Treatise of Original Sin.
A Treatise of the Perfection of Justice.
Two Books of Marriage and of Concupiscence.
Six Books against *Julian*.
Four Books to *Boniface*.
A Book of Grace and Free-will.
A Treatise of Correction and Grace.
A Treatise of the Predestination of the Saints.
A Treatise of the Gift of Perseverance.
Six Books of the second Work against *Julian*.
Four Treatises of the Origine of the Soul.
Supposititious.
A Treatise, intituled *Hypognosticon*.
A Treatise of Predestination and Grace.
A Treatise of Predestination.

ZOSIMUS.
Genuine Books.
The First Letter to the *Africans*.
The Second Letter to the *Africans*.
The Third Letter to the *Africans*.
A Fragment of a Letter to all the Bishops against *Cælestius* and *Pelagius*.
A Letter to the Bishops of Gaul of the Privileges of the Church of *Arles*.
A Letter to the Bishops of *Gallia Vienensis*, and *Gallia Narbonensis*.
A Letter to *Hilary of Narbon*.
Two Letters to *Patroclus*.
A Letter to the People of *Marseilles*.
A Circular Letter against *Ursus* and *Turinus*.
A Letter to *Hesychius*, Bishop of *Salona*.
A Letter to the Clergy of *Ravenna*.
A Letter to the Bishops of *Byzacena* very doubtful.

BONIFACE I.
Genuine Books.
A Letter to the Emperor.
A Letter to *Patroclus*, and to the Bishops of the Seven Provinces of the Gauls.
Letters to *Hilary of Narbon*.

SYNESIUS.
Genuine Books.
A Discourse of the manner of Reigning well.
A Discourse to *Pæonius*,
A Book, intituled *Dion Prusæus*.
A Panegyric upon Baldness.
Two Books of Providence.
A Discourse of Dreams.
One hundred and Fifty Letters.
Books Lost.
Cynegeticks.

ATTICUS Bishop of Constantinople.
Genuine Books, still Extant.
His Letter to *St. Cyril*.
A Fragment of his Treatise of Faith, cited by *St. Cyril*, and in the Council of *Ephesus*.
A Fragment of his Letter to *Eupychius* cited by *Theodoret*.
His Letter to *Calliopius* recited by *Socrates* in his History, Lib. 7. Chap. 25.
The Answers of this Bishop in favour of the *Novatians* recited by *Socrates*.
Books Lost.
Several Sermons, and some Letters.
A Treatise of Faith, and Virginity, dedicated to the Princesses the Daughters of *Arcadius*.

TICHONIUS.
Genuine Books, still Extant.
His Books of the VII Rules for the Explanation of Holy Scripture.
Books Lost.
Three Books of the intestine War.
A Narration of divers Causes.
A Treatise upon the *Apocalypse*.

LEPORIUS.
Genuine Books, still Extant.
His Book of Retraction.
St. *ISIDORE* the Pelagiote.
Genuine Books, still Extant.
Two Thousand, and 12 Letters upon different Subjects.

JOANNES CASSIANUS.
Genuine Books, still Extant.
His Institutions of Monks, in 12 Books.
His 24 Collations, or Conferences.
Seven Books about the Incarnation.
St. *NILUS*.
Genuine Books, still Extant.
A Treatise of the Monastic Life.
A Treatise intituled *Peristera*, dedicated to the Monk *Agathius*.
A Discourse of Voluntary Poverty dedicated to *Magna the Deaconess*.
A Moral Discourse.
A Comparison between the Life of the Anchorites, and other Monks.
Two Treatises to *Eulogius*.
A Treatise of the eight Vices, published by *F. Combes*.
A Discourse of Evil Thoughts.
His Sentences.
A Sermon upon these words of the Gospel, But he that now hath a Scrip, let him take it.

Some Fragments of two Sermons upon the Feast of *Easter*, and of three upon *Whitsuntide*, received by *Photius*, Cod. 276.
Seven Narrations of the Persecutions of the Monks of *Sinai*.
A Discourse in praise of *Albinianus*.
Several Letters.
Books Lost.
A Treatise of Compunction.
A Commentary upon the *Psalms*.
Several Sentences, and some Letters.
Supposititious Books.
The Manual of *Epictetus*.
Pachon. A Dogmatical Discourse.
Several Sentences.

The Author of the Professions of Faith attributed to *RUFINUS*.
Books Extant.
Two Confessions of Faith, the one published by *F. Sirmondus*, the other by *F. Garner*.

POSSIDIUS, the Deacon.
Genuine Book.
The Life of *St. Augustine*.

URANIUS.
A Genuine Book, still Extant.
The Life of *St. Paulinus*.
St. *CÆLESTINE* Pope.
Genuine Books, still Extant.
A Letter against the *Pelagians*.
Aphorisms of Grace composed by his Order.
A Letter to the Bishops of the Provinces of *Vienna* and *Narbon*.
A Letter to the Bishops of *Apulia* and *Calabria*.
Letters concerning the Affair of *Nestorius*.
St. *CYRIL* Bishop of *Alexandria*.
Genuine Books, still Extant.
Seventeen Books of the Worship of God in Spirit and Truth.
A Book against the Emperor *Julian* in 10 Parts.
Gaphyra; or a Curious and Elegant Commentary upon the *Pentateuch*.
A Commentary upon *Isaiah*.
A Commentary upon the Twelve Minor Prophets.
A Commentary on St. John's Gospel, divided into Twelve Books. We have only some Fragments of the Seventh and Eighth.
A Treatise called *Thesaurus*.
Seven Dialogues of the Trinity, and Two on the Incarnation.
A Discourse of the Orthodox Faith to *Theodosius* the Emperor.

A Writing to the Empresses.
Five Books against *Nestorius*.
His Twelve Chapters, and their Defence.

His Apology to *Theodosius*.
His Letters and Sermons against *Nestorius*.
A Treatise against the *Anthropomorphites*.
His Paschal Homilies, and other Sermons; Several Letters.
His Answers to the Questions of certain Monks.
Books Lost.
His Commentaries upon the Prophets *Jeremiah*, *Ezekiel* and *Daniel*.
A Commentary on St. *Matthew*.
A Treatise about the failure of the Synagogue.
A Book of Faith. Divers Treatises.
Supposititious Books.
A Treatise about the Trinity.
A Collection of Moral Explications.

MARIUS MERCATOR.
Genuine Books, still Extant.
His first Memoir against the *Pelagians*.
His Second Memoir against the same Heretics.
Observations on the Writings of *Julian*.
A Book against *Nestorius*, to prove the Conformity of his Doctrine with *P. Samson*'s.
A Treatise against *Nestorius*'s 12 Chapters.
A Translation and Collection of several Pieces.
Book Lost.
A Treatise against the *Pelagians* mentioned by *St. Augustine*.

ANIANUS.
A Genuine Book, still Extant.
A Translation of 15, or 16 of *St. Chrysostom's Homilies*.

JULIANUS.
Genuine Books, still Extant.
A Fragment of a Letter to *Pope Zosimus*, recited by *Marius Mercator*.
A Profession of Faith to *Pope Zosimus*.
Another Confession of Faith to *Rufinus* Bishop of *Thessalonica*.
The first of his four Books to *Turbantius* against the first Books of *St. Augustine*.
of Marriage and Concupiscence. Some Fragments of the three other Books.
Eight other Books against the second Book of the same Work, the first five of which are in *St. Augustine's* imperfect Work.
A Fragment of the three other Books in *Bede*.
Books Lost.
Some that he composed before he declared himself against *St. Augustine*.
A Letter to *Pope Zosimus*.
His three last Books to *Turbantius*.
His three last to *Florus*.
A Treatise of Love.
A Commentary upon the *Canticles*.
A Book concerning Constancy.

NESTORIUS.
Genuine Books, still Extant.
A Sentence taken out of his first Sermon preached at *Constantinople*, quoted by *Socrates*.
Fragments of his Sermons.
Two Letters to *St. Cyril*.
Two Letters to *St. Cælestine*.
A Letter to *Cælestius*.
A Letter to *Alexander* Bishop of *Hieropolis*.
The 12 Chapters of *Nestorius*, contrary to *St. Cyril's*.
A Letter to *John* Bishop of *Antioch*.
A Declaration of his Opinions.
A Letter to the Emperor.
A Letter to the Emperor's Eunuch.
Another to the *Prefectus-Prætorio*.
Some Fragments of Letters written in his Exile, recited by *Evagrius*, l. 1. c. 7.
Books Lost.
Some Sermons preached at *Antioch*.
His entire Sermons preached at *Constantinople*.

JOHN Bishop of *Antioch*.
Genuine Books, still Extant.
Some Letters in Greek and Latin in the Acts of the Council at *Ephesus*, and 15 in Latin in the Collection of *F. Lupus*.
One of his Homilies in the Acts of the Council of *Ephesus*.

ACACIUS Bishop of *Beraea*.
Genuine Books, still Extant.
A Letter in Greek and Latin in the Acts of the Council of *Ephesus*.

A TABLE of all the Ecclesiastical Writers, &c.

Two Letters in <i>Lupus's</i> Collection.	<i>SOCRATES.</i> Genuine Books still Extant.	A Poem upon <i>Genesis</i> .
<i>PAULUS</i> Bishop of <i>Emesa</i> .	His Ecclesiastical History divided into seven Books.	A Letter to <i>St. Eucherius</i> .
Genuine Books, still Extant.		Books Lost.
Two Homilies about the Peace between the Eastern and Egyptian Bishops.		His Homilies upon all the Festivals.
A Letter in Latin.		An Exposition of the Creed.
<i>MELETIUS</i> Bishop of <i>Mopsuestia</i> .		Several Letters.
Genuine Books, still Extant.		His Poetical Works.
Eleven Letters in <i>F. Lupus's</i> Collection.	<i>SOZOMEN.</i> Genuine Books still Extant.	<i>St. VINCENTIUS LERINENSIS.</i>
<i>DOROTHEUS</i> Bishop of <i>Martianople</i> .	His Ecclesiastical History divided into nine Books.	Genuine Books, still Extant.
Genuine Books, still Extant.		A Memoir against the Heresies.
Four Letters. <i>Ibid.</i>	<i>THEODORET.</i> Genuine Books still Extant.	Objections against <i>St. Austin's</i> Doc- trine.
<i>ALEXANDER</i> Bishop of <i>Hierapolis</i> .	A Commentary by way of Question and Answer upon the eight first Books of the Bible.	A Book Lost.
Genuine Books, still Extant.		The second part of his Memoir against the Heresies.
Twenty four Letters. <i>Ibid.</i>	A Commentary upon all the <i>Psalms</i> .	<i>St. EUCHERIUS.</i>
<i>EUTHERIUS</i> Bishop of <i>Tyana</i> .	An Explication upon the <i>Canticles</i> .	Genuine Books, still Extant.
Genuine Books, still Extant.	Commentaries upon <i>Jeremy</i> , <i>Ezekiel</i> , <i>Daniel</i> , and the 12 small Prophets, and <i>St. Paul's Epistles</i> .	A Treatise in praise of Solitude.
A Work intituled, <i>The Tragedy</i> .	His Ecclesiastical History divided into five Books.	A Treatise of the Contempt of the World.
Several Letters in <i>Lupus's</i> Collection.	His History, intituled, <i>Philothous</i> , or, Of the Monastick Life.	A Treatise of Spiritual Fornis dedicated to <i>Venerus</i> .
<i>THEODOTUS</i> Bishop of <i>Ancyra</i> .	<i>Eranistes</i> , or <i>Polymorphus</i> , contained in three Dialogues.	Two Books of Instructions, and <i>St. Blandina's Sermons</i> .
Genuine Books, still Extant.	Five Books of Heretical Tables.	Books Lost.
Two Sermons upon Christ's Nativity.	10 Discourses of Providence.	An Abridgment of <i>Cassius</i> .
A Sermon preached upon <i>St. John's Day</i> .	12 Books about the Cure of the false Opinions of the Heathens.	Several Sermons.
A Discourse upon the Nicene Creed.	A Discourse of Charity.	Supposititious Books.
Books Lost.	A Sermon upon <i>St. John</i> published by <i>F. Garner</i> .	A Commentary upon <i>Genesis</i> , and the Book of <i>Kings</i> .
Six Books against <i>Nestorius</i> dedicated to <i>Lupus</i> .	A Letter to <i>Sporasius</i> , or rather a Fragment of his Treatise of Heresies.	The History of <i>St. Maurice's</i> Sufferings.
A Sermon upon <i>Candlemas-Day</i> .	A Letter to <i>John Bishop of Germanicia</i> .	<i>MAXIMUS</i> Bishop of <i>Turin</i> .
A Sermon upon <i>Elias</i> and the <i>Widow</i> .	A Confutation of <i>St. Cyril's</i> twelve Chapters.	Genuine Books, still Extant.
Another upon <i>St. Peter</i> and <i>St. John</i> .	Some Fragments of his Books against <i>St. Cyril</i> .	Several Homilies.
Another upon the lame Man laid at the Gate of the Temple.	Some Letters in the time of the Council of <i>Ephesus</i> .	<i>VALERIANUS CEMELIENSIS</i> .
Another upon the Servant that received the Talent.	Some Letters in the time of Negotiating the Peace in Latin in <i>Lupus's</i> Collection.	Genuine Books, still Extant.
Another upon the two blind Men.	Letters written after the Peace to his Death.	20 Homilies, and one Letter to the Monks.
A Sermon upon the <i>Virgin</i> and <i>St. Simeon</i> .	Books Lost.	<i>VICTOR CARTENNENSIS</i> .
<i>ACACIUS</i> Bishop of <i>Meletina</i> .	A Commentary on <i>Isaiah</i> .	Genuine Books, still Extant.
Genuine Books still Extant.	Five Books against <i>St. Cyril</i> .	Comfort in Adversity among the Works of <i>St. Basil</i> .
An Homily, and a Letter.	A Treatise upon the Incarnation.	A Treatise of Repentance in <i>St. Ambrose</i> .
<i>MEMNON</i> .	Several Treatises against the <i>Arians</i> , <i>Macedonians</i> , <i>Apollinarists</i> , <i>Marcionites</i> and <i>Jews</i> .	Books Lost.
A Letter.	An Answer to the Questions of the Persian <i>Magi</i> .	A Treatise against the <i>Arians</i> .
<i>RHEGINUS</i> .	A Mystical Book.	Several Homilies.
A Discourse in the Council of <i>Ephesus</i> .	An Apology for <i>Diodorus</i> Bishop of <i>Tarsus</i> , and for <i>Theodorus</i> Bishop of <i>Mopsuestia</i> .	<i>PROSPER</i> .
<i>MAXIMIAN</i> .	Supposititious Books.	Genuine Books, still Extant.
A Letter to <i>St. Cyril</i> .	A Preface upon the <i>Psalms</i> .	A Letter to <i>St. Austin</i> .
<i>ALIPIUS</i> and <i>CARISIUS</i> .	Some Fragments of a Commentary upon the <i>Psalms</i> .	Another to <i>Rufinus</i> .
Two Petitions in the Acts of the Council of <i>Ephesus</i> .	Five Sermons in the praise of <i>St. Chrysostome</i> , of which <i>Photius</i> gives us some Extracts.	An Answer to <i>Vincentius's</i> Objections.
<i>St. SIXTUS III.</i>	<i>ANDREW</i> Bishop of <i>Samosata</i> .	An Answer to some new Objections against <i>St. Austin's</i> Doctrine.
Genuine Books still Extant.	Genuine Books, still Extant.	An Answer to the Propositions extracted by the Priests of <i>Geneva</i> .
Two Letters to <i>St. Cyril</i> , before he knew of the Peace, published by <i>M. Cotelarius</i> .	A Confutation of <i>St. Cyril's</i> Chapters.	A Book against the <i>Collator</i> .
Two Letters after he had heard of it, the one to <i>John Bishop of Antioch</i> , and the other to <i>St. Cyril</i> .	Nine Letters in <i>Lupus's</i> Collection.	A Poem <i>De ingratis</i> .
Supposititious Books.	A Book Lost.	Two Epigrams against the Adversaries of <i>St. Austin</i> .
A Letter to the Eastern Bishops.	A Reply to <i>St. Cyril's</i> Answer to his Confutation of his twelve Chapters.	Some Sentences of <i>St. Austin</i> in Verse.
The Acts of the Council about the Accusation brought against <i>Sixtus</i> by <i>Bassus</i> .	<i>HELLADIUS</i> Bishop of <i>Tarsus</i> .	Other Sentences in Prose.
The Council held by <i>Polychronius</i> .	Genuine Books, still Extant.	A Commentary on the 50 last <i>Psalms</i> .
<i>PROCLUS</i> .	Seven Letters in <i>Lupus's</i> Collection.	His <i>Chronicon</i> published by <i>F. Labbe</i> .
Genuine Books still Extant.	<i>MAXIMINUS</i> Bishop of <i>Anazarbum</i> .	Supposititious Books.
Twenty Sermons.	Genuine Books, still Extant.	A Poem concerning Providence.
<i>CAPREOLUS</i> .	Some Letters in <i>Lupus's</i> Collection.	A Poem in the Name of an Husband to his Wife.
Genuine Books still Extant.	<i>IRENAEUS</i> .	His Book of Divine Promises and Predictions.
A Letter to the Council of <i>Ephesus</i> .	Genuine Books, still Extant.	Two Books of a Contemplative Life.
A Treatise upon the Incarnation.	Some Extracts of his Work, intituled, A Tragedy.	<i>St. PROSPER</i> 's Confession.
<i>ANTONINUS HONORATUS</i> .	St. <i>LEO</i> .	The <i>Chronicon</i> , published by <i>F. Pithanus</i> .
Genuine Books, still Extant.	Genuine Books, still Extant.	An Unknown Author of <i>St. Prosper's</i> time, or thereabouts.
A Consolatory Letter to <i>Arcadius</i> .	141 Letters, and 96 Sermons.	Ancient Books, though not <i>St. Prosper's</i> .
<i>VICTOR</i> Bishop of <i>Antioch</i> .	Books Lost.	Two Books of the Vocation of the Gentiles.
Genuine Books still Extant.	Several Letters, and some Sermons.	The Epistle to <i>Demetrias</i> .
A Commentary upon <i>St. Mark</i> .	Supposititious Books.	<i>FLAVIAN</i> .
<i>VICTORINUS</i> of <i>Marseilles</i> .	The seventh Letter to <i>Septimius</i> , and ninth to the Bishops of <i>Vienna</i> , are doubtful.	Genuine Books, still Extant.
Genuine Books, still Extant.	Those Letters, which were heretofore the 88th, and 96th.	Three Letters against <i>Eutyches</i> .
A Poem upon the History of <i>Genesis</i> .	Three Sermons.	<i>ANATOLIUS</i> .
<i>CÆLIUS SEDULIUS</i> .	<i>HILARY</i> Bishop of <i>Arles</i> .	Genuine Books, still Extant.
Genuine Books still Extant.	Genuine Books, still Extant.	A Letter to the Emperor <i>Leo</i> .
A Poem upon the Life of Jesus Christ, called, A <i>Paixal Work</i> . The same Work in Prose.	The Life of <i>Honoratus</i> Bishop of <i>Arles</i> .	Another to <i>St. Leo</i> .
<i>PHILIP SIDETES</i> .		<i>EUSEBIUS</i> Bishop of <i>Doryleum</i> .
Books Lost.		Genuine Books, still Extant.
A Book against <i>Julian's Books</i> .		Two Petitions and a Letter.
The History of Christianity divided into 30 Books.		<i>IBAS</i> .
<i>PHILOSTORGIUS</i> .		Genuine Books, still Extant.
Genuine Books still Extant.		His Letter to <i>Maris the Persian</i> .
Some Extracts of his History recited by <i>Photius</i> .		<i>PASHASIUS</i> , Bishop of <i>Lilibum</i> .
Books Lost.		Genuine Books, still Extant.
An History divided into 12 Books.		A Letter concerning the <i>Passover</i> .
<i>NONNUS</i> .		<i>JULIAN</i> .
Genuine Books still Extant.		
A Paraphrase in Greek Verse upon the Gospel of <i>St. John</i> .		
His <i>Dionysiacs</i> .		

A TABLE of all the Ecclesiastical Writers, &c.

<i>JULIAN</i> , Bishop of Coos. Genuine Book, still Extant.	<i>PETRUS.</i> Books Lost. Treatises upon different Subjects. Psalms in Verse.	<i>EUGENIUS.</i> Genuine Books, still Extant. A Confession of Faith, and a Petition to Hunnericus.
A Letter to St. Leo.	<i>PAUL.</i> Genuine Books, still Extant. Two Books of Virginity. His Treatises of the contempt of the World.	<i>CEREALIS.</i> Genuine Book, still Extant. A Confession of Faith.
<i>PROTERIUS</i> , Bishop of Alexandria. Genuine Book, still Extant.	Of the Institution of a Christian Life, or the Correcting of Manners.	<i>SERVUS-DEI.</i> A Book Lost.
A Letter concerning the Passover.	<i>SALVIAN.</i> Genuine Books, still Extant. Eight Books of the Government of God and of Judgment.	A Treatise about seeing God with our bodily Eyes.
<i>LEOBITURICENSIS.</i> Genuine Book, still Extant.	Four Books of the Catholick Church under the Name of <i>Timotheus</i> .	<i>IDIACIUS.</i> Genuine Books, still Extant.
A Letter to St. Leo.	Books Lost.	A Chronicon from the Year 381, to 467.
<i>RUSTICUS.</i> Genuine Book, still Extant.	Three Books of the advantages of Virginity.	A Calendar of the Consuls from <i>Anno</i> 245, to 468.
A Letter to St. Eucherius.	A Book to <i>Claudian</i> upon the end of Ecclesiastes.	<i>VICTORIUS.</i> Genuine Book, still Extant.
<i>LUPUS TRICASSINUS.</i> Genuine Books, still Extant.	A Book of Letters.	The Paschal Cycle.
Two Letters.	Several Homilies.	<i>GENNADIUS</i> , Patriarch of Constantinople. Books Lost.
<i>LEONTIUS</i> , Bishop of Arles. Genuine Book, still Extant.	A Treatise in Hexameter Verse upon the Hexaëmeron.	A Literal Commentary upon <i>Daniel</i> . Some Homilies.
A Letter to Pope <i>Hilarius</i> .	A great number of Discourses on the Sacrament.	A Treatise to <i>Parthenius</i> .
<i>BASIL</i> of Seleucia. Genuine Books, still Extant.	<i>Supposititious Books.</i> Three Books of Questions to reconcile the Old and New Testament.	Another Treatise cited by <i>Facundus</i> .
Forty Homilies.	<i>ARNOBIVS Junior.</i> Genuine Book, still Extant.	<i>ANTIPATER</i> of <i>Bosra</i> . A Book Lost.
<i>TIMOTHEUS AELURUS.</i> A Book Lost.	A Commentary upon the Psalms.	A Confutation of <i>Eusebius</i> 's Defence of <i>Origen</i> .
A Writing to the Emperor Leo.	<i>HONORATUS</i> , Bishop of Marseilles. Genuine Book, still Extant.	<i>HILARY</i> Bishop of Rome. Genuine Books, still Extant.
<i>CHRISIPPUS.</i> Genuine Book, still Extant.	The Life of St. <i>Hilary</i> Bishop of Arles, under the Name of <i>Reverentius</i> .	Twelve Letters.
A Sermon in Praise of the Virgin.	Books Lost.	<i>SIMPLICIUS</i> Bishop of Rome. Genuine Books, still Extant.
Books Lost.	The Lives of the Saints, and several Homilies.	Eighteen Letters.
The History of <i>Gamaliel</i> , and <i>Nicode-</i> <i>mus</i> .	<i>SALONIUS</i> and <i>VERANUS</i> . Genuine Books.	<i>FUSTUS</i> Bishop of Ries. Genuine Books, still Extant.
A Panegyric upon <i>Theodorus</i> .	A Letter to St. Leo.	A Letter to <i>Lucidus</i> the Priest.
<i>VIGILIUS.</i> Genuine Book, still Extant.	A Mystical Exposition.	A Treatise of Grace and Free-will to <i>Leontius</i> Bishop of Arles.
A Rule for the Monks in <i>Holstenius</i> 's Collection. Part 1. p. 89.	An Explication of Solomon's Proverbs.	A Letter to <i>Gratus</i> .
<i>FASTIDIUS PRISCUS.</i> Genuine Book, still Extant.	<i>PAULINUS</i> of <i>Perigueux</i> . Genuine Books, still Extant.	A Treatise concerning the Generation of the Son, the Incarnation, and of the Nature of the Soul.
A Treatise of the Christian Life.	Six Books of the Life and Miracles of St. <i>Martin</i> .	A Letter to <i>Felix</i> .
<i>DRACONIUS.</i> Genuine Book, still Extant.	<i>MUSÆUS.</i> A Book Lost.	Two Discourses to the Monks.
A Poem upon the Six Days of the Crea- tion.	A Treatise upon the Sacraments.	Some other Discourses.
<i>EUDOCIA</i> . Her Genuine Book, still Extant.	<i>VINCENTIUS.</i> A Book Lost.	A Letter to <i>Paulinus</i> .
An Epigram, called <i>Centones Hotherici</i> .	A Commentary upon the Psalms.	Five Letters to <i>Ruricius</i> . Books Lost.
Books Lost.	<i>SYRUS.</i> A Book Lost.	A Treatise about the Spirit.
A Paraphrase upon the eight first Books of the Bible.	A Treatise against <i>Nestorius</i> .	Another Treatise in form of a Dialogue;
A Paraphrase upon the Prophecies of <i>Daniel</i> and <i>Zachary</i> .	<i>SAMUEL</i> . Books Lost.	<i>RURICIUS</i> and <i>DESIDERIUS</i> . Genuine Books, still Extant.
Three Books in praise of <i>Cyprian</i> the Martyr.	His Treatises against the <i>Nestorians</i> and <i>Eutychians</i> .	Some Letters.
A Supposititious Book.	<i>CLAUDIANUS MAMERTUS</i> . Genuine Books, still Extant.	<i>APOLLINARIS SIDONIUS</i> .
<i>Homer's Cento's</i>	Three Books of the Nature of the Soul.	Three Panegyrics.
<i>PROBA FALCONIA</i> . Her Genuine Books, still Extant.	The Hymn. <i>Pange Lingua</i> .	A Collection of Poems:
<i>Virgil's Cento's</i> .	<i>PASTOR</i> . A Book Lost.	Letters divided into several Books:
<i>TYRSIUS RUFUS ASTERIUS</i> . Genuine Book, still Extant.	A Treatise in the form of a Creed, con- taining the Articles of Faith.	<i>JOANNES TALAIADA</i> . A Book Lost.
A Conference in Verse about the Old and New Testament.	<i>VOCONIUS</i> . A Book Lost.	An Apology addressed to <i>Gelasius</i> .
<i>PETRONIUS</i> . Books Lost.	A Treatise against the Enemies of the Church.	<i>JOHN</i> , a Priest of <i>Antioch</i> . A Book Lost.
The Lives of the Egyptian Fathers.	<i>EUTROPIUS</i> . Books Lost.	A Treatise against those that assert, that there is but one Nature in Jesus Christ.
A Treatise about the Ordination of a Bishop.	Two Consolatory Letters to two Sisters disinherited.	<i>JOANNES AEGEATES</i> . A Book Lost.
<i>CONSTANTIUS</i> . Genuine Book, still Extant.	<i>EVAGRIUS</i> . A Book Lost.	His Ecclesiastical History, beginning at the Deposition of <i>Nestorius</i> , and ending at that of <i>Peter Fullo</i> .
The Life of St. <i>German</i> , Bishop of <i>An-</i> <i>tisidorum</i> .	A Disputation betwixt a Jew and a Chris- tian.	<i>VICTOR VITENSIUS</i> . Genuine Book, still Extant.
<i>PHILIPPUS</i> . Books Lost.	<i>TIMOTHEUS</i> . A Book Lost.	The History of the Persecution of the Vandals.
A Commentary on <i>Job</i> .	A Treatise upon the Nativity of Our Lord.	<i>VIGILIUS TAPSENIS</i> . Genuine Books, still Extant.
His Letters to his Friends.	<i>EUSTATHIUS</i> . Genuine Book, still Extant.	Twelve Books of the Trinity.
<i>SIAGRUS</i> . Books Lost.	A Translation of nine Homilies of St. <i>Basil</i> upon the Hexaëmeron.	A Writing against <i>Varimadus</i> .
A Treatise about the Faith in the Tri- nity.	<i>THEODULUS</i> . Books Lost.	A Treatise against <i>Felicianus</i> .
Another Treatise of Faith, and the Rules of Faith.	Several Works, and particularly a Con- cordance of the Old and New Testa- ment.	Two Conferences between <i>Arius</i> and <i>Athanasius</i> .
<i>ISAAC</i> . Books Lost.		Five Books against <i>Eutyches</i> .
See the Catalogue p. 213, 214.		A Treatise of Faith against <i>Palladius</i> .
A Supposititious Book.		<i>FELIX III.</i> Bishop of Rome. Genuine Books, still Extant.
A Treatise of the contempt of the World, which is the Work of another <i>Isaac</i> more Modern.		Fifteen Letters.
<i>ST. SIMEON STYLITES</i> . Genuine Books, still Extant.		Supposititious Books.
A short Discourse, and some Letters.		Three Letters in Greek.
<i>MOCHIMUS</i> . A Book Lost.		Two Writs to summon <i>Acacius</i> .
A Treatise against <i>Eutyches</i> .		A Letter of a Council in <i>Rome</i> to the Clergy and Monks of <i>Bithynia</i> .
<i>ASCLEPIUS</i> . Books Lost.		An Unknown AUTHOR who wrote in 486.
Some Writings against the <i>Arians</i> and <i>Donatists</i> .		A Genuine Book, still Extant.
		A Memoir about the Affair of <i>Acacius</i> .

A TABLE of all the Ecclesiastical Writers, &c.

GELASIUS I.
Genuine Books, still Extant.
Fifteen Letters.
Some Formula's or Commissions.
A Letter to *Rufinus*.
A Treatise upon the binding power of an Anathema.
A Discourse against *Andromachus* about the *Lucretilia*.
A Treatise against the *Pelagians*.
A Treatise against *Eutyches* and *Nestorius*.
His judgment upon Apocryphal Books. Books Lost.
Other Treatises upon several Subjects.
Some Hymns.

ANASTASIUS II.
Genuine Books, still Extant.
A Letter to the Emperor.
A Letter to *Lewis King of France*.
Some Fragments of a Letter to *Ursicinus*.
PACHAELIUS the Deacon.
Genuine Books, still Extant.
Three Books of the Godhead of the Holy Spirit.

JULIAN POMERIUS.
Genuine Books.
Three Books of the Contemplative, and Active Life. Books Lost.
A Dialogue of the Nature of the Soul, divided into Eight Books.
A Treatise to *Principius* about the contempt of worldly things.
A Treatise about the Institution of Virgins.
A Treatise of Virtues and Vices.

GENNADIUS a Priest of Marseilles.
Genuine Books, still Extant.
A Treatise of the Ecclesiastical Writers.
A Treatise of the Ecclesiastical Doctrine. Books Lost.
Eight Books against all the Heresies.
Six Books against *Nestorius*.
Three Books against *Pelagius*.
A Treatise of the Millennium, and the Apocalypse of St. John.

NEMESIUS.
Genuine Books, still Extant.
A Treatise of the Nature of Man.

ENAEAS GAZAEUS.
Genuine Books, still Extant.
A Treatise of the Immortality of the Soul, and of the Resurrection.

GELASIUS CYZICENUS.
Genuine Book, still Extant.
The History of the Council of Nice.

AN UNKNOWN AUTHOR.
Who lived about the end of the Fifth, or beginning of the Sixth Age, and wrote some Books under the Name of *Dionysius the Areopagite*.
Of the Celestial Hierarchy.
Of the Ecclesiastical Hierarchy.
Of the Names of God.
Of Mystical Divinity.
Some Letters.

POPE SYMMACHUS.
Genuine Books, still Extant.
Nine Letters.
Supposititious Books.
Letters second and fourth, which were *Avitius's*, and the twelfth forged.

AVITUS Bishop of Vienna.
Genuine Books still Extant.
Letters 87.
A Homily upon the Rogations.
Fragments of some other Homilies, and some Treatises.
Five Poems upon the History in the beginning of *Genesis*.
A Poem of Virginity.
A Conference with *Gondobaldus*. Books Lost.
A Treatise against the *Arians*, and against those who say that the Flesh of Jesus Christ is only a Phantome.
Many Sermons upon different Subjects. Among others.
Two Sermons about *Easter*.
Three Sermons upon the Rogation-days.
A Sermon upon the Ascension of Jesus Christ.
A Sermon upon *Whitsunday*.
A Sermon upon the Ordination of a Bishop.

A Homily upon *Jonas*.
A Homily upon the Ascension of *Elias*.
A Sermon upon the Passion of Jesus Christ.
A Sermon upon the Dedication of a Church of St. *Michael*, and upon some other Dedications of Churches.
A Sermon upon King *Ezechias*.
Many Pictures in Verse.
ENNODIUS Bishop of Pavia.
Genuine Books, still Extant.
297 Letters divided into nine Books.
A Panegyric upon King *Theodoric*.
An Apology for the Council which acquitted Pope *Symmachus*, against a Writing intituled, *Against the Synod which pronounced an unjust Absolution*.
The Lives of St. *Epiphanius* Bishop of *Pavia*, and St. *Anthony* Monk of *Lerina*.
An Eucharistic upon his own Life.
A Moral Exhortation, written about the Obligation of Bishops to keep a Clergy-man in the House with them, to be Witness of all their Actions.
Some Formularies.
Two Benedictions of the *Easter* Wax-Candle.
Prayers before and after Mass.
Orations, or Pieces of Rhetoric, among which there are six upon sacred Subjects, viz.
Upon the day of the Promotion of *Laurentius* to the Bishoprick of *Milan*.
Upon the Dedication of a Church of the Apostles.
Upon the Election of a Coadjutor.
Upon the Dedication of a Church.
Upon a Bishop when he took possession of his See.
Against the Hereticks in the East.
HORMISDAS.
Genuine Books, still Extant.
Letters 80.
ST. FULGENTIUS.
Genuine Books, still Extant.
An Answer to ten Objections of the *Arians*.
Three Books to King *Thrasimund*.
Three Books addrested to *Monimus*.
Two Books of Remission of Sins.
A Letter to *Proba* of Virginity.
Another Letter to the same of Prayer and Compunction of Heart.
A Letter of Consolation and Instruction to the Widow *Galla*.
A Letter to *Thedurus* upon his Retirement.
A Letter of Conjugal Duties.
A Letter to *Eugippius* about Charity towards our Neighbour.
A Letter to *Venantia* about Penance.
A Treatise to *Donatus* about the Faith.
A Letter written in the name of fifteen Bishops of *Africa* to the Monks of *Scythia*.
A Treatise of Predestination and Grace.
Letters in the name of the Bishops of *Africa* to *John* and *Venerius*.
A Fragment of some Books about the Trinity against *Fabianus*.
A Treatise to *Pictor* about the Divinity of the Word.
A Treatise of the Faith to *Peter*.
A Treatise of the Trinity to *Felix*.
A Treatise of the Incarnation to *Scarias*.
Answers to the Questions of *Ferrandus* the Deacon.
Another Answer to five Questions from the same.
A Treatise to *Reginus*.
Ten Sermons. Books Lost.
A Treatise against *Pinta*.
A Conference with King *Thrasimund*.
A Book of the Holy Spirit to *Abragilas*.
A Letter to the Catholicks of *Carthage*.
Two Treatises of Fasting and Prayer.
Two Letters to *Stephanias*, written in the name of the Bishops of *Sardinia*.
A Letter of Ecclesiastical Moderation.
Ten Books about the Trinity against *Fabianus*.
Seven Books of Grace against *Fayflis*. Supposititious Books.
A Treatise against *Pinta*.
A Treatise of Predestination and Grace.

A Sermon of the Purification.
Many other Sermons.
EUGIPPIUS.
Genuine Books, still Extant.
The Life of St. *Severinus*.
A Collection of passages out of St. *Aurelius*.
FERRANDUS the Deacon.
Genuine Books, still Extant.
A Collection of Canons.
Two Letters to St. *Fulgentius*.
An Answer to *Reginus*.
Letters to *Severus* and *Anatolius* Students of Law.
A Writing concerning the three Chapters. The Life of St. *Fulgentius*. Books Lost.
A Letter to *Eugippius* about the Trinity.
A Letter to St. *Anselm*.
The three first Books of *Vigilius* of *Tarsa*.

JOHN MAXENTIUS.
Genuine Books, still Extant.
A Libel to the Legate of Pope *Hormisdas*.
A Confession of Faith.
Twelve Anathematisms.
Another Confession of Faith, with an Explication.
An Answer to the Letter of *Hormisdas* to *Possessor*.
A Writing against the *Acephali*.

TRIFOLIUS.
Genuine Books, still Extant.
A Letter to *Faustus* Bishop of *Rome*, about this Expression, *One of the Trinity* sus-ser'd.

ADRIANUS.
Genuine Book, still Extant.
An Introduction to the Holy Scripture.

LAURENTIUS.
Genuine Book, still Extant.
A Treatise of Penance.
A Sermon of Alms.
A Sermon about the Woman of *Canaan*.

MARCELLINUS.
A Genuine Book, still Extant.
A Chronicon.

EGIDIUS the Abbot.
Genuine Books, still Extant.
A Letter and Confession of Faith.

ORENTIUS.
Genuine Book, still Extant.
An Admonition written in Verse, address'd to the Faithful.

BOETHIUS.
Genuine Books, still Extant.
Among the Treatises of Philosophy, there is only that about Consolation which has relation to Christianity.

A Treatise of the Two Natures.
A Treatise of the Trinity.

EPIPHANIUS Scholasticus.
A Genuine Book, still Extant.
A Translation of the Histories of *Socrates*, *Sozomen*, and *Theodore*.

SEVERUS.
Books Lost.
Some Treatises by way of Letter.
JOHN of Scythopolis. Books Lost.
Twelve Books against *Eutyches*, *Dioscorus*, and their Followers.

BASIL of Cilicia.
Books Lost.
An Ecclesiastical History.
A Treatise against *John of Scythopolis*, divided into sixteen Books.

JOHN I.
Supposititious Works.
Two Letters.

FELIX IV.
A Genuine Book, still Extant.
The third Letter to *Cesarius*.
Supposititious Books.
The two first Letters.

BONIFACE II.
A Genuine Book, still Extant.
A Letter to *Cesarius*.
A Supposititious Book.
A Letter to *Eulalius*.

JOHN II. Bishop of Rome.
Genuine Books, still Extant.
The second Letter to *Justinian*.
A Letter to the Senators concerning the Monks *Acemetae*.
Three Letters about the Affair of *Contumeliosus*, with a Memorial.

A TABLE of all the Ecclesiastical Writers &c.

A Supposititious Book.
The first Letter to *Valerius*.
A G A P E T U S Bishop of *Rome*.
Genuine Books, still Extant.
A Letter to *Justinian*.
A Letter to the Bishops of *Africa*.
A Letter to *Reparatus*.
Two Letters to *Cesarius* Bishop of *Arles*.
A Letter about the Deposition of *Anthimus*.
A Supposititious Book.
A Letter to *Anthimus*.
St. *E P H R E M* Patriarch of *Antioch*.
Books Lost.
A Collection of divers Pieces against the *Eutychians*.
Four Treatises, whereof the first was against the *Severians*.
The second about divers Questions.
The third an Apology for the Council of *Chalcedon*.
And the fourth, an Advertisement to the Monks of the East.
P R O C O P I U S of *Gaza*.
Genuine Books, still Extant.
A Commentary upon the *Pentateuch*.
Notes upon the Books of *Kings* and *Chronicles*.
A Commentary upon *Isaiah*.
A N A N O N Y M O U S A U T H O R.
A Book Lost.
A Book of Christians, or an Exposition upon the *Ottateuch*.
The Monk *J O B I U S*.
A Book Lost.
A Treatise of the *Word Incarnate*, divided into nine Books, and five and forty Chapters.
J U S T I N I A N.
Genuine Books, still Extant.
Many Novels about Ecclesiastical Matters.
A Letter and Confession of Faith to Pope *John*.
A Letter to the fifth Council.
Two Letters for Informing against *Theodorus of Mopfusia*.
A Treatise of Letters against the Errors of *Origen*.
An Edict against *Anthimus*.
D I O N Y S I U S E X I G U U S.
Genuine Books, still Extant.
A Collection of Canons and Decretals.
Two Letters about *Easter*.
A Letter to *Eugippius*.
Translations of the Canons of the Letter of *St. Cyril*, of a Letter of *Proterius*, of the Life of *St. Pachomius*, of a Discourse, and of two Letters of *Proclus*, and of the Treatise of *St. Gregory Nyssen* about the Creation of Man.
C A S S I O D O R U S.
Genuine Books, still Extant.
Twelve Books of Learning.
A Tripartite History.
A Chronicle.
A Commentary upon the *Psalms*.
An Institution to Divine Learning.
A Treatise of Sciences and Arts.
A Treatise of the Soul.
Books Lost.
A History of the *Goths*.
A Commentary upon the Epistles of *St. Paul*, the *Acts*, and the *Revelation*.
A Supposititious Book.
A Commentary upon the *Canticles*.
St. B E N E D I C T.
Genuine Book, still Extant.
The Rule of *St. Benedict*.
Supposititious Books.
A Letter to *St. Remigius*.
Sermons upon the Death of *St. Placidia*.
A Discourse upon the Departure of *St. Maurus*.
A Letter to the same Saint.
The Order of a Monastick Life.
S I L V E R I U S.
Supposititious Books.
A Letter to *Vigilius*, and another to *Amator*.
Pope V I G I L I U S.
Genuine Books, still Extant.
The first Letter to the Bishops that were *Accephali*.
The second Letter to *Eutherius*.
The third to *Cesarius* Bishop of *Arles*.

The fourth to *Justinian*.
The fifth to *Mennas*.
The sixth, seventh and eighth to *Auxanius* Bishop of *Arles*.
The ninth to the Bishops of the Kingdom of *Childebert*.
The tenth and eleventh to *Aurelian* Successor to *Auxanius*.
The Decree call'd *Judicatum*.
Letters related in the fifth Council.
A Writing call'd *Constitutum*.
Two Letters publish'd by *Mr. Baluzius*.
A Letter to Eutychius.
A Constitution approving what the fifth Council had done, publish'd by *Baluzius*.
C A E S A R I U S, Bishop of *Arles*.
Genuine Books.
Many Homilies.
A Rule for Nuns address'd to his Sister.
A Letter about Chastity.
A Letter to an Abbess about the Government of her Nuns.
The Testament of this Bishop.
P O N T I A N U S
Genuine Book.
A Letter to *Justinian*.
L E O Archbishop of *Sens*.
Genuine Book.
A Letter to King *Childebert*.
T R O J A N U S, Bishop of *Santones*.
A Genuine Book.
A Letter to *Eumerius* about Baptism.
N I C E T I U S Bishop of *Treves*.
Genuine Books.
A Treatise of Watching and singing *Psalms*.
Two Letters, one to *Justinian*, and the other to *Closdoinda*.
A U R E L I A N U S.
Genuine Books.
Two Rules, one for Nuns, and the other for Monks.
T E T R A D I U S.
A Genuine Book.
A Rule for Monks and Nuns.
A R A T O R.
Genuine Books.
The History of the *Acts of the Apostles* in Verse.
A Letter to Count *Partenius*.
J U S T I N I A N and *J U S T I S* Bishops of *Spain*.
Genuine Books.
A Commentary of *Justus* upon the *Canticles*.
A Letter of the same.
A Book Lost.
A Treatise of *Justinian* upon divers Questions.
A P R I G I U S.
A Book Lost.
A Commentary upon the *Revelations*.
A R E T A S.
A Genuine Book.
A Commentary upon the *Revelations*.
Z A C H A R I A S Bishop of *Mitylene*.
Genuine Books.
A Treatise against the *Manicheans*.
A Dialogue about the Creation of the World.
C Y R I L L U S of *Scythopolis*.
A Genuine Book.
The Life of the Abbot *Euthimus*.
F A C U N D U S.
Genuine Books.
Twelve Books in the Defence of the three Chapters.
A Writing to *Amocianus*.
A Letter about the Condemnation of the three Chapters.
V I C T O R of *Capua*.
A Genuine Book.
The Harmony of the *Gospels*.
A Book Lost.
The Paschal Cycle.
R U S T I C U S Deacon of the *Roman Church*.
A Genuine Book.
A Treatise by way of Dialogue against the *Accephali*.
Books Lost.
A Discourse against the *Accephali* and *Nestorians*.
A Defence of the three Chapters.

P R I M A S I U S.
Genuine Books.
A Commentary upon the *Revelations*.
A Commentary upon St. *Paul*.
A Book Lost.
A Treatise of *Heresies*.
J U N I L I U S.
A Genuine Book.
A Treatise of the parts of the Divine Law.
L I B E R A T U S.
A Genuine Book.
An Historical Memoir of the Contests that arose about the Heresies of *Nestorius* and *Eutyches*.
V I C T O R of *Tunona*.
A Genuine Book.
Part of his Chronicle, beginning at the Year 544, and ending at 565.
A Book Lost.
The beginning of this Chronicle, which began from the Creation of the World.
P A U L U S S I L E N T I A R I U S.
A Genuine Book.
A Poem containing a description of the Temple of *Santa Sophia*.
P E L A G I U S I.
Genuine Books.
Sixteen Letters.
A Fragment of many more.
A G N E L L U S.
A Genuine Book.
A Letter to *Armenius* concerning the Faith.
L E O N T I U S.
Genuine Books.
A Treatise of Sects containing ten Conferences.
Three Books against the Errors of *Eutyches*.
A Treatise against the *Pieces alledg'd by the Eutychians*.
A Treatise against the *Accephali*.
Some other Treatises in Manuscript.
F O R T U N A T U S.
Genuine Books.
Four Books of the Life of *St. Martin*.
Ten Books of divers Poems.
The Lives of many Saints.
A Book Lost.
The eleventh Book of Poems.
B A N D O N I N A.
A Genuine Book.
The second Book of the Life of *St. Rudegonda*.
St. G E R M A N U S Bishop of *Paris*.
A Genuine Book.
A Letter to *Brunechildis*.
M A R T I N U S of *Bracara*.
Genuine Books.
A Collection of Canons.
The Way of living honestly, or a Treatise of the four Cardinal Virtues.
A Version of some Sentences of Greek Monks.
P A S C A S I U S a Deacon.
A Genuine Book.
A Translation of some Questions and Answers of Greek Monks.
J O A N N E S S C H O L A S T I C U S.
Genuine Books.
A Collection of Canons.
A Collection of Ecclesiastical and Civil Laws.
G R E G O R Y of *Tours*.
Genuine Books.
Ten Books of the History of *France*.
Eight Books of Miracles, or the Lives of Saints.
The Lives of some Saints.
Books Lost.
A Commentary upon the *Psalms*.
A Treatise of the Ecclesiastical Course, or the Divine Offices.
A Preface to the Book of Masses of *Sidonius*.
A Chronicle and Abridgment of History.
G I L D A S.
Genuine Book.
A Lamentation for the Miseries of *England*.
Supposititious Books.
Predictions.
The Comedy intituled *Anularia*.

A TABLE of all the Ecclesiastical Writers, &c.

<i>EVANTIUS.</i> <i>A Genuine Book.</i> A Letter against those who think that the Blood of Animals is impure.	<i>Supposititious Books.</i> 154 Questions upon the Scripture.	A Discourse about the Conversion of the Goths.
<i>FERREOLUS.</i> <i>A Genuine Book.</i> A Rule for the Monks.	<i>EVAGRIUS.</i> <i>Genuine Books.</i> Six Books of Ecclesiastical History.	<i>Books Lost.</i> Two Books against Heretics.
<i>A Book Lost.</i>	<i>St. JOHN CLIMACUS.</i> <i>Genuine Books.</i>	A Treatise against the <i>Arians</i> .
<i>A Letter.</i>	A Scale of the Cloister, containing thirty Degrees.	An Edition of the <i>Psalms</i> .
<i>SEDATUS.</i> <i>Genuine Book.</i> An Homily of Epiphanius.	A Letter to <i>John Abbot of Raithu</i> .	Letters to <i>St. Gregory</i> .
<i>CHRYSIPPUS.</i> <i>Genuine Book.</i> A Homily in the praise of the Virgin Mary.	<i>JOHN of Raithu.</i> <i>Genuine Books.</i>	A Letter about Baptism address'd to his Brother.
<i>PELAGIUS II.</i> <i>Genuine Books.</i> The third, fourth, fifth, sixth, and seventh Letters, and some Decrees.	A Letter to <i>St. John Climacus</i> .	Many familiar Letters.
<i>Supposititious Books.</i> The first, second, eighth and ninth Letters.	A Commendation and Commentary upon his Scale.	<i>LICINIANUS</i> and <i>SEVERUS</i>
<i>EULOGIUS.</i> <i>Books Lost.</i> Six Books against <i>Novatus</i> .	<i>St. GREGORY I.</i> <i>Genuine Books.</i>	<i>Bishops of Spain.</i> <i>Books Lost.</i>
Two Books of Apology for the Letter of <i>St. Leo</i> against <i>Timothaeus</i> and <i>Severus</i> . Another Defence of the same Letter. Invectives against <i>Theodosius</i> and the <i>Catinians</i> .	Twelve Books of Letters, which are in number 840, or thereabouts.	Letters of <i>Licinianus</i> .
<i>JOHN the Younger.</i> <i>Genuine Books.</i> A Homily of Penance.	The Questions of <i>St. Anfline</i> , and the Answers of <i>St. Gregory</i> .	A Treatise of <i>Severus</i> against <i>Vincentius</i> Bishop of Saragosa.
Two Penitential Books.	Morals upon <i>Job</i> , divided into five and thirty Books, and distributed into six Parts.	Another Treatise of the same about Virtinity.
<i>Book Lost.</i>	Homilies upon <i>Ezechiel</i> .	<i>DINAMIUS.</i>
A Letter to <i>Leander</i> .	Two Books of Homilies upon the Gospels.	<i>A Genuine Book.</i>
<i>JOHN of Biclarum.</i> <i>A Genuine Book.</i> A Chronicle from the Year 566, to 590.	A Dialogue divided into three Books.	The Life of <i>St. Marinus</i> an Abbot.
<i>A Book Lost.</i>	Commentaries upon the Books of <i>Kings</i> and <i>Canticles</i> , collected by the Abbot <i>Claudius</i> .	<i>EUTROPIUS.</i>
A Rule for his Monks of <i>Biclarum</i> .	<i>Supposititious Books.</i>	<i>A Genuine Book.</i>
<i>ANASTASIUS SINAITA.</i> <i>Genuine Books.</i> The Guide of the true Way against the <i>Accephali</i> .	The Letter 54th. of the seventh Book.	A Letter concerning the Reformation of Monks.
Books 11, of Anagogical Considerations about the Creation of the World.	The 31st. Letter of the tenth Book.	<i>A Book Lost.</i>
Five Dogmatical Discourses.	The Memorial about the Affair of <i>Phocas</i> .	A Letter about the Unction of those who are baptiz'd.
Six Sermons.	The Privileges granted to the Churches of <i>Aurun</i> .	<i>MAXIMUS</i> Bishop of Saragosa.
Divers Manuscript Treatises.	The Privilege of <i>St. Medard</i> .	<i>Books Lost.</i>
	An Exposition of the seven Penitential <i>Psalms</i> .	The History of <i>Spain</i> , and some other Treatises in Prose and Verse.
	The Antiphonary and the Sacramentary.	<i>EUSTRATIUS.</i>
	<i>PATERIUS.</i>	<i>Genuine Book.</i>
	Two Books of Collections of Passages out of <i>St. Gregory</i> upon the Scripture.	A Treatise of the Souls of the Dead.
	<i>A Book Lost.</i>	<i>ANDRONICIANUS.</i>
	A third Book.	<i>Books Lost.</i>
	<i>St. LEANDER</i> Bishop of <i>Sevil</i> .	Two Books against the <i>Eunomians</i> .
	<i>Genuine Books.</i>	<i>LUCINIUS CHARINUS.</i>
	A Letter to his Sister <i>Florentina</i> .	<i>Books Lost.</i>
		The Journeys of the Apostles.
		<i>METRODORUS.</i>
		<i>A Book Lost.</i>
		A Paschal Cycle.
		<i>HERACLIANUS</i> Bishop of <i>Chalcedon</i> .
		<i>Books Lost.</i>
		Twenty Books against the <i>Manicheans</i> .
		<i>LEONTIUS</i> Bishop of <i>Arabissa</i> .
		<i>A Book Lost.</i>
		A Homily of the Creation and of <i>Lazarus</i> .

A Chronological Table of the Councils held in the Fourth Age of the Church.

The Figures shew the Year in which they were held according to the Vulgar Account.

The Council of	The Council of	The Council of	The Council of
The Supposititious Council of <i>Sinuessa</i> .	303	<i>Sirmium</i> , II.	374
<i>Ciritha</i> .	305	<i>Arles</i> .	378
<i>Alexandria</i> .	306	<i>Milan</i> .	381
<i>Eliberis</i> or <i>Elvira</i> .	305	<i>Beziers</i> .	382
<i>Carthage</i> against <i>Cecilian</i> .	311	<i>Sirmium</i> , III.	383
<i>Rome</i> .	313	<i>Antioch</i> .	384
<i>Arles</i> .	314	<i>Ancyra</i> .	385
<i>Ancyræ</i> .	cod.	<i>Sirmium</i> , IV.	386
<i>Neocesarca</i> .	cod.	<i>Sirmium</i> , V.	387
<i>Alexandria</i> .	322	<i>Arminum</i> .	388
<i>Bithynia</i> .	323	<i>Seleucia</i> .	389
<i>Alexandria</i> .	324	<i>Constantinople</i> .	390
<i>Nice</i> .	325	<i>Melitine</i> .	391
<i>Antioch</i> .	330	<i>Antioch</i> .	392
<i>Cesarea</i> .	334	<i>Alexandria</i> .	393
<i>Tyre</i> .	335	<i>Paris</i> .	394
<i>Jerusalem</i> .	335	<i>Italy</i> .	395
<i>Constantinople</i> .	336	The Bishops of <i>Egypt</i> at <i>Antioch</i> .	396
<i>Constantinople</i> .	338	<i>Antioch</i> under <i>Meletius</i> .	397
<i>Alexandria</i> .	340	<i>Lampsacus</i> .	398
<i>Rome</i> .	342	<i>Singidunum</i> .	399
<i>Antioch</i> .	341, 342	the <i>Semi-Arians</i> .	400
<i>Antioch</i> .	345	<i>Tyana</i> .	401
<i>Milan</i> .	346	<i>Gangra</i> .	402
<i>Cologne</i> .	cod.	<i>Laodicea</i> , between 360 and 370.	403
<i>Sardica</i> .	347	<i>Rome</i> under <i>Damasus</i> .	404
<i>Sirmium</i> , I.	349	<i>Rome</i> under <i>Ursinus</i> .	405

Of

CHRONOLOGICAL TABLES.

Of the Councils held in the Fifth Age of the Church from the Year 400, to the Year 430.

THE Synod of <i>Rome</i> under <i>Innocent I.</i>	401	Council of <i>Carthage</i> ,	409	Council of <i>Tellā</i> , or <i>Zella</i> , [or as some think <i>Teleptā</i> .]
Council of <i>Milevis</i> ,	402	Council of <i>Carthage</i> ,	410	418
Councils held at <i>Constantinople</i> and at <i>Ephesus</i> .	400, 401	Council of <i>Ptolemais</i> ,	411	The second Council of <i>Carthage</i> against <i>Cælestius</i> ,
Council at the Oak in the Suburbs of <i>Chalcedon</i> ,	403	Conference at <i>Carthage</i> ,	411	416
Council of <i>Carthage</i> ,	403	Council of <i>Zerta</i> ,	412	Councils of <i>Carthage</i> concerning the Cause of <i>Apianus</i> ,
Council of <i>Carthage</i> ,	404	First Council of <i>Carthage</i> against <i>Cælestius</i> ,	412	418, 419
Council of <i>Carthage</i> ,	405	Conference at <i>Jerusalem</i> ,	413	Council of <i>Ravenna</i> ,
Council of <i>Carthage</i> ,	407	Council of <i>Diospolis</i> ,	415	420
Two Councils of <i>Carthage</i> ,	408	Council of <i>Milevis</i> ,	418	Council of <i>Constantinople</i> ,
		Council of <i>Carthage</i> ,	416	426
		Council of <i>Carthage</i> ,	417	Council of <i>Carthage</i> against <i>Leporius</i> ,
		Council of <i>Carthage</i> ,	418	427
				Council of <i>Constantinople</i> .

Of the Councils held in the Fifth Age of the Church from the Year 430, to the Year 500.

THE Council of <i>Rome</i> under <i>Cælestius</i> , held in 430.		The II Council of <i>Arles</i> , a little after.		A Council at <i>Constantinople</i> , in 459.
The Council held at <i>Alexandria</i> in November the same Year.		The Council of <i>Domnus</i> against <i>Sabinian</i> , in 446.		The Letter of <i>Lupus</i> Bishop of <i>Troyes</i> , and <i>Euphonius</i> Bishop of <i>Augustodunum</i> about the same time.
The General Council held at <i>Ephesus</i> , in 431.		The Council of <i>Proclus</i> in favour of <i>Bassianus</i> , in 447.		The Council of <i>Tours</i> in 461.
A Conference between the Eastern and Egyptian Bishops at <i>Chalcedon</i> in 431.		A Council at <i>Constantinople</i> , in 448.		A Council at <i>Venice</i> a little after.
A Synod held at <i>Tarsus</i> by the Eastern Bishops about the end of the same year.		A Synod at <i>Berytus</i> concerning <i>Ibas</i> .		A Council at <i>Rome</i> under <i>Hilarius</i> , in 462.
At <i>Antioch</i> some time after.		A II Council held at <i>Constantinople</i> the same Year, or the next.		A Synod at <i>Arles</i> in 463.
At <i>Antioch</i> against <i>Rabulas</i> .		The Council of <i>Ephesus</i> under <i>Dioscorus</i> , in 449.		A Council at <i>Rome</i> in 465.
At <i>Antioch</i> about the Peace, the same year.		A Council at <i>Rome</i> under <i>St. Leo</i> , in 466.		A Council of 67 Bishops held at <i>Rome</i> under <i>Felix III.</i> against <i>Acacius</i> , July, 28. 484.
An Assembly at <i>Anazarbum</i> in 433.		A Council at <i>Constantinople</i> under <i>Anatolius</i> , in 449, or 50.		Another Council at <i>Rome</i> August 1. in the same Year.
A Council of the Bishops of <i>Cilicia</i> in 435.		The General Council of <i>Chalcedon</i> , in 451.		A Council at <i>Rome</i> under <i>Pope Gelasius</i> , in 494.
A Council at <i>Antioch</i> in 436.		The Council of <i>Anjeu</i> , in 453.		A Council called for the absolution of <i>Misenus</i> , in 495.
A Council at <i>Ries</i> , in 439.		The III Council of <i>Arles</i> , in 455.		
The I Council of <i>Orange</i> , in 441.		A Conference at <i>Carthage</i> between the Orthodox, and Arian Bishops, in 456.		
The Council of <i>Vasio</i> , in 442.				

Of the Councils held in the Sixth Age of the Church.

THE first Council of <i>Rome</i> under <i>Syennatus</i> , held in the year.	499	Council II. of <i>Orange</i> .	529	Council of <i>Santones</i>	ibid.
The second Council under the same, commonly call'd the third, in 501.		Council II. of <i>Vasio</i>	ibid.	Council II. of <i>Lyons</i>	567
The third Council of <i>Rome</i> under the same	502	Council of <i>Rome</i> under <i>Boniface II.</i>	531	Council II. of <i>Tours</i>	ibid.
The fourth Council under the same	503	Council II. of <i>Toledo</i>	ibid.	Council II. of <i>Bracara</i>	572
The fifth Council under the same	504	Conference of the Catholicks with the <i>Severians</i> , held at <i>Constantinople</i> .	533	Council IV. of <i>Paris</i>	573
Council of <i>Agda</i> under <i>Alaricus</i> King of the Goths	506	Council of <i>Orleans</i>	ibid.	Council V. of <i>Paris</i>	577
First Council of <i>Orleans</i> held by order of <i>Clovis</i>	511	Council of <i>Clermont</i>	535	Synod of <i>Antisiodorum</i>	578
Council of <i>Terraco</i>	516	Council of <i>Constantinople</i> under <i>Mennas</i>	536	Council I. of <i>Mascon</i>	581
Council of <i>Gerunda</i> .	517	Council III. of <i>Orleans</i>	538	Council III. of <i>Lyons</i>	583
Council of <i>Epaone</i>	ibid.	Council IV. of <i>Orleans</i>	540	Council II. of <i>Valentia</i>	ibid.
Council I. of <i>Lyons</i>	ibid.	Council V. of <i>Orleans</i>	541	Council II. of <i>Mascon</i>	585
Council of <i>Lerida</i>	524	Council of <i>Arvernia</i> under King <i>Theodore</i>	549	Council III. of <i>Toledo</i>	589
Council of <i>Valentia</i> in <i>Spain</i>	ibid.	Council of <i>Tutella</i>	550	Council of <i>Narbo</i>	ibid.
Council IV. of <i>Arles</i>	ibid.	Council II of <i>Constantinople</i> , called the fifth General	553	Council I. of <i>Sevil</i>	590
Council of the Bishops of <i>Africa</i> held at <i>Carthage</i> under <i>Boniface</i> Bishop of that City	525	Council V. of <i>Arles</i>	554	Council of <i>Arvernia</i>	ibid.
		Council II. of <i>Paris</i>	557	Council of <i>Poitiers</i>	ibid.
		Council I. of <i>Bracara</i>	563	Council of <i>Metz</i>	ibid.
				Assembly of Bishops at <i>Nanterra</i> :	
				Council of <i>Saragosa</i>	592
				Council of <i>Toledo</i> , National	597
				Council of <i>Osca</i> , or <i>Huesca</i>	598
				Council of <i>Barcelona</i>	599

A Table of the Acts, Professions of Faith, and Canons of the Councils mentioned in this Volume.

Of the Fourth Century.

Councils	Years held in.	Acts, Professions of Faith and Canons.	Councils	Years. held in.	Acts, Professions of Faith and Canons.	Councils.	Years. held in.	Acts, Professions of Faith and Canons.
Of <i>Sinuessa</i> . 303		Supposititious Acts.	Of <i>Arles</i> . 314	22	Canons, and a Letter to <i>St. Sylvester</i> .	Of <i>Nice</i> .	325	A Profession of Faith, a Decree concerning <i>Easter</i> .
Of <i>Cirrhæ</i> . 305		Acts in <i>St. Augustine</i> .	Of <i>Ancyra</i> . cod.	25	Canons.	Of <i>Antioch</i> .	330	25 Canons and a Letter to the Egyptians.
Of <i>Alexandria</i> . 306			Of <i>Neocæsarea</i> . cod.	15	Canons.	Of <i>Cæsarea</i> .	334	
Of <i>Elvira</i> . 306		81 Canons.	Of <i>Alexandria</i> . 322			Of <i>Tyre</i> .	335	
Of <i>Carthage</i> . 307		Fragments of its Acts in <i>Optatus</i> and <i>St. Augustine</i> .	Of <i>Bithynia</i> . 323					
Of <i>Rome</i> . 313		Some Fragments of its Acts in <i>Optatus</i> .	Of <i>Alexandria</i> . 324					

A Table of the *Acts, Professions of Faith, Canons, &c.*

Councils.	Years held in.	Acts, Professions of Faith, and Canons.	Councils.	Years held in.	Acts, Professions of Faith, and Canons.	Councils.	Years held in.	Acts, Professions of Faith, and Canons.
Of Jerusalem.	335	A Synodical Letter in Favour of <i>Arius</i> .	Of Sirmium, V.	359	A Profession of Faith, with the Names of the Consuls.	Of Rome under <i>Damasus</i> .	360, and 370	
Of Constantinople.	336		Of Ariminum.	cod.	A Catholick Definition, a Condemnation of <i>Ursacius</i> , <i>Valens</i> , and <i>Germanius</i> : A Letter to the Emperor before his Subscription to the Profession of Faith of the East; a Letter to the Emperor after his Subscription.	Of Rome under <i>Ursinus</i> .	372	A Letter to the Bishops of <i>Illyricum</i> .
Of Constantinople.	338		Of Seleucia.	cod.		Of Valence.	cod.	A Synodical Letter and four Canons.
Of Alexandria.	340	A Synodical Letter in Favour of St. <i>Athanasius</i> .	Of Constantinople.	360		Of Antioch.	378	A Profession of Faith call'd <i>The Tome of the Western Church</i> , signed in this Council.
Of Rome.	341	A Letter written by Pope <i>Julius</i> in the Name of the Council in 343.	Of Melitine.	357	A Profession of Faith.	Of Constantinople,	381, 382, 383.	A Profession of Faith and 7 Canons.
Of Antioch.	342	Three Professions of Faith and 25 Canons.	Of Antioch.	361	A Letter to the Catholicks of Antioch, written by St. <i>Athanasius</i> .	Of Aquileia.	381	Acts of the Council, a Letter to the Bishops of the East.
Of Antioch.	345	A Profession of Faith.	Of Alexandria.	362		Of Saragossa.	cod.	8 Canons.
Of Milan.	346	Supposititious Acts. 20 Canons, Two Synodical Letters; one by the Bishops of the West, another by those of the East, and a Profession of Faith made by some Bishops.	Of Paris.	cod.	A Letter of this Council.	Of Sida.	383	
Of Cologne.	cod.		Of Italy.	cod.	A Letter to the Bishops of <i>Illyricum</i> .	Of Bourdeaux.	384	
Of Sardica.	347		Of the Bishops of Egypt at Antioch.			Of Capua.	390	
Of Sirmium, I.	349		Of Antioch.	363	A Letter to <i>Jovian</i> .	Of Rome and Milan.	cod.	
Of Sirmium, II.	357	A long Profession of Faith.	Of Antioch.	cod.	A Letter containing a Profession of Faith	Of Sangara.	cod.	
Of Arles.	353		Of Lampasac.	365		Of Carthage, I.	348	
Of Milan.	355	Doubtful Acts, taken out of the Life of <i>Eusebius Vercellensis</i> .	Of Singidunum.	366	Letter to <i>Germanius</i> .	Of Carthage, II.	390	
Of Beziers.	356		Of Illyricum.	366	A Synodical Letter confirmed by an Edict of the Emperor.	Of Cabarsuffa and Bagais.	394	
Of Sirmium, III.	357	A second Profession of Faith.	Of Asia.	366		Of Hippo.	393	
Of Antioch.	358	A Letter to <i>Ursacius</i> and <i>Valens</i> .	Of Sicily.	365		Of Carthage.	394	47 Canons.
Of Ancyra.	cod.	A Synodical Letter, a Profession of Faith, and 18 Anathematisms.	Of Tyana.	368		Of Carthage.	397	105 Canons.
Of Sirmium, IV.	cod.	A Collection of Professions of Faith.	Of Gangra.	370	A Letter and 20 Canons.	Of Carthage, IV.	398	28 Canons.
			Of Laodicea.	370	60 Canons.	Of Carthage.	399	Acts.
						Of Alexandria.	399	Fragment of its Acts in the Epistle to <i>Mennas</i> .
						Of Cyprus.	cod.	8 Canons.
						Of Turin.	400	21 Canons.
						Of Toledo.	cod.	

A Table of all the *Acts, Professions of Faith, and Canons of the Councils, held in the 5th. Age of the Church from 400 to 430.*

Councils.	Years held in.	Acts, Professions of Faith, and Canons.	Councils.	Years held in.	Acts, Professions of Faith, and Canons.	Councils.	Years held in.	Acts, Professions of Faith, and Canons.
Of Rome, under <i>Innocent</i> .		A Preface and sixteen Canons.	Of Carthage.	410	Deputation, <i>ibid.</i>	Of Carthage.	417	A Letter to <i>Zosimus</i> , and a Collection of some pieces.
Of Milevis.	402	Five Canons.	Of Ptolemais.	411	See the 67th. Letter of <i>Syeneius</i> .	Of Carthage.	418	Eight Canons against the Errors of <i>Pelagius</i> , and Ten Canons concerning Discipline.
Of Constantinople and of Ephesus.	400 and 401	Acts of this Council in <i>Palladius</i> .	Of Carthage.	411	Acts.	Of Tella or Zella.		Some Canons.
In the Suburbs of Chalcedon.	403	Acts of this Council, an Abridgment of them in <i>Photius</i> .	Of Zerta.	412	The 141st. Letter among those of St. <i>Augustine</i> .	Of Carthage concerning <i>Aprianus</i> , in the Year.	418	Acts. Letter to <i>Zosimus</i> .
Of Carthage.	403	Acts, related in the Acts of the 3d. Conference of Carthage.	First of Carthage against <i>Cælestius</i> .	411	Fragment of the Acts of this Council in St. <i>Augustine</i> , Book 2. Of Nature and of Grace.	Another in 419		Acts, Thirty three Canons, six other Canons, Letters to <i>Boniface</i> , and to <i>Cælestine</i> .
Of Carthage.	404	Acts of this Council in the Code of the Canons of Africa.	Conference of Jerusalem.	415	Acts.	Of Ravenna.	419	A Synodical Letter.
Of Carthage.	405	An Abridgment of the Acts in the same Code.	Of Diopolis.	418	Acts, in St. <i>Augustine</i> , in the Book of the Acts of <i>Pelagius</i> .	Of Carthage in the Year.	420	A Profession of Faith, and Letter to the Bishops of Gaul.
Of Carthage.	407	Twelve Canons in the same Code.	Second of Carthage against <i>Cælestius</i> and <i>Pelagius</i> .	416	Letters, 175, 176th. and 177th: amongst those of St. <i>Augustine</i> .	Of Constantinople.	426	
Of Carthage.	408	Deputations mention'd in the African Code.	Of Milevis.	416		Of Carthage against <i>Leporius</i> .	427	
Another of the same Year.						Of Constantinople.	428	
Of Carthage.	409	A Declaration in the African Code.						

A TABLE Of the *Acts, Letters and Canons of the Councils* held in the 5th. Age of the Church from 430, to 500.

The Council of Rome under St. Cælestine in 430.

Str. *Cælestine's Letters.*

A Council held at Alexandria in the same Year.

The Letters of the Council against Nestorius his Anathematisms, and Confession of Faith.

The General Council of Ephesus.

The Acts of this Council.

The Synods of the Eastern Bishops which followed it.

The Letters of the Bishops of these Synods.

The Council of Rics in 439.

The Condemnation of Armentarius.

The first Council of Orange.

Thirty Canons.

The Council of Vasio in 442.

Ten Canons.

The Second Council of Arles.

Fifty Six Canons.

The Council of Domnus against Sabinian.

The Acts are lost.

The Council of Proclus in favour of Bassianus.

The Acts lost.

The Council of Constantinople in 448.

The Acts are recited in the Council of Chalcedon.

Another Assembly at Constantinople.

The Acts of it are also in the Council of Chalcedon.

The Council of Ephesus under Diocorus.

The Acts of it are also in the Acts of the Council of Chalcedon.

The Council of Rome under St. Leo.

Letters written in the Name of the Council by St. Leo.

The Council of Constantinople under Anatolius.

A Letter written to St. Leo; lost.

The Council of Chalcedon.

The Acts of this Council, in which were XVI Sessions, and XX Canons. The Session concerning Domnus is Dubious.

The Council of Constantinople under Genadius.

A Constitution against Simony.

The Council of Tours in 461.

Thirteen Canons.

The Council of Venice.

Sixteen Canons.

The Councils of Rome under Pope Hilary.

See the Letters of this Pope.

The Council of Rome under Felix.

See also the Letters of this Pope.

A Council at Rome under Gelasius in 494.

The Decree concerning Apocryphal Books.

A Council under the same in 495.

The Acts of the Absolution of Misenus.

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The Acts of the Council of Rome about the Accusation of Bassus against St. Sixtus, and of the Council of Jerusalem under Polychronius.

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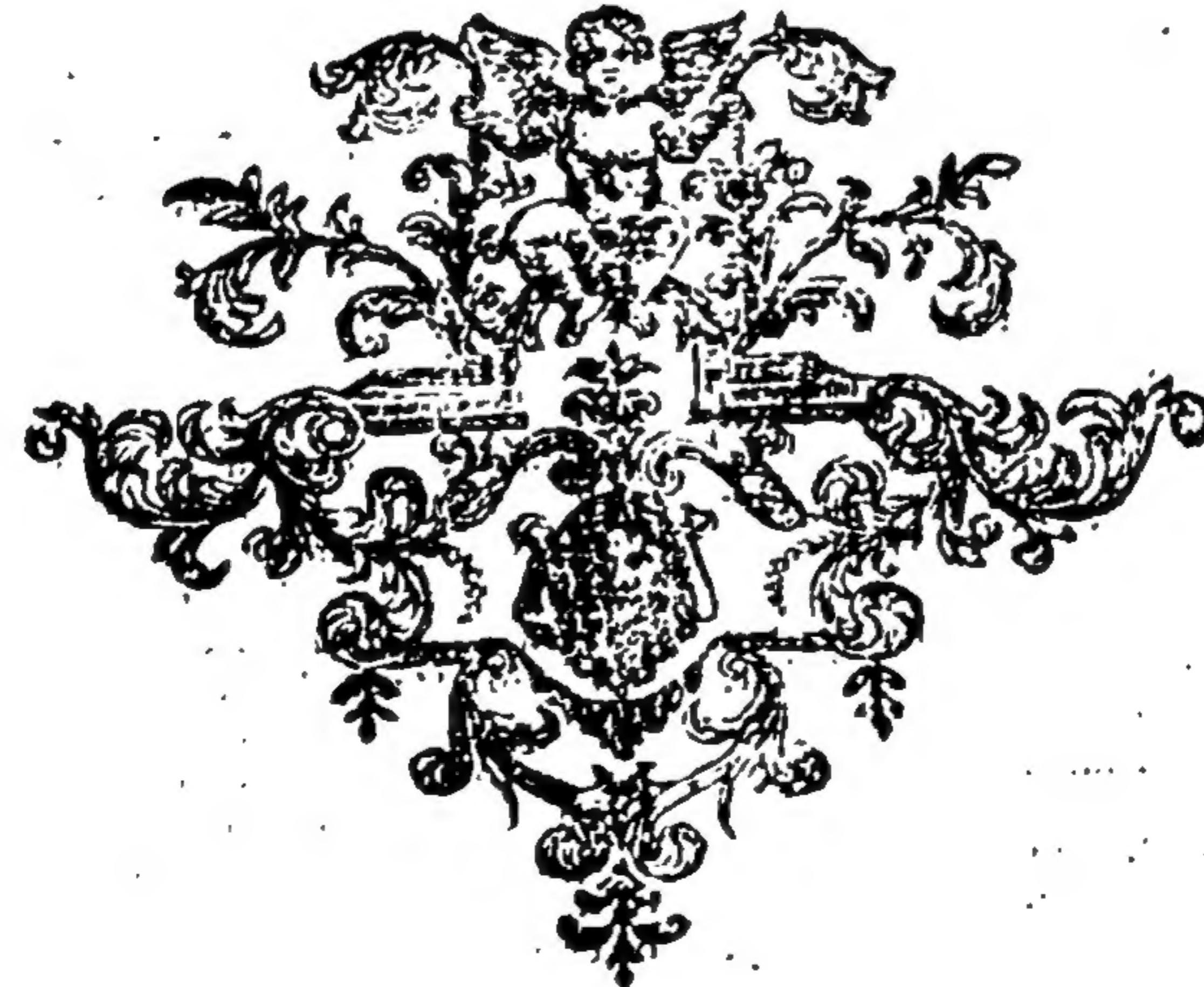
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